



A Meditation

May Griggs Van Voorhis

Honor to those who love the household fire.
 The light in faces dear, the prattling voice
 Of little children sitting at their play;
 Who love the fellowship of friend with friend,
 The sympathy and love of all mankind.
 Yet, daring to be true to God and self,
 Fling wide the inmost pages of their life,
 Read and proclaim convictions of the soul.
 Honor to those who dare to feel the sting
 Of sorrowing love that can not understand;
 To see the estrangement of their onetime friend,
 To hear the hissing of the thoughtless crowd.
 Honor to those who dare to feel and know,
 Thinking great thoughts within the starry night,
 Bringing great truths to men that make us shrink,
 Because they lie far deeper than our dreams.
 Too oft do we mistake them; for their light
 Burning, intense, doth blind our mortal eyes,
 And as of yore, we slay God's messengers.
 But, passing on before, like some fair star,
 Their light shines back and leads us on to God.

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The Christian Century

Vol. XXI. \$1 Per Year. CHICAGO, ILL., THURSDAY, DECEMBER 8, 1904. 3 Cts. Per Copy. No. 48.

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

The Christian Century Co.
338 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

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Are payable in advance and begin at any time.
Terms, \$1.50 a year. Foreign subscriptions
\$1.00 extra.

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THREE GATES

 If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates
Of gold.

These narrow gates—First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next,
Is last and narrowest—"Is it kind?"

And if to reach your lips at last
It passes through these gateways fear,
Then you may tell the tale, nor fear
What the result of speech may be.

EVENTS & COMMENTS

FTER repeatedly having decided
otherwise, the Postoffice Depart-
ment at Washington will on
January 1 rule all papers using
or advertising guessing contests from the
mails. This has been a matter of some
considerable agitation for years, but the
decisions have been adverse to those
who sought to classify such contests with
lotteries until the matter was presented
to Mr. Moody, the new Attorney General,
who gave a decision, after a discussion
by the cabinet, based upon a ruling of
the Supreme Court of Nov. 15th. It is
one of the most far-reaching orders ever
made by the department, as many papers
and commercial concerns use such con-
tests for advertising. In that each guess
carries a fee and has only a chance, the
order seems just.

The Foreign Society is planning for an
extended series of Missionary Rallies.
These will be held as far east as New

York and as far west as Omaha. They
begin in November and will continue till
the first of March. A rally may be and
often is as profitable and as enjoyable
as a day spent at a National Convention.
The attendance is not so large. On this
account, the people get closer together.
No business is transacted, no money is
called for and no pledges are taken. The
services consist of prayer and song and
brief addresses. The churches in which
these rallies are held are exceptionally
fortunate.

The preachers would do well to attend
themselves and to urge their people to
accompany them. The elders, deacons,
Sunday school superintendent and teach-
ers, leaders among the young people and
as many others as possible should make
it a point to spend at least one day a
year in the Foreign Missionary Rally.
The services begin at about ten o'clock
in the morning and close about four.
There is no night service. The rally
does not interfere with any series of
meetings that may be in progress or with
any night meeting whatever. A Foreign
Missionary Rally may be quite as im-
portant as any political campaign.

Men without regard to party must be
glad to know that James Wilson is to
retain his portfolio in the cabinet. Sec-
retary Wilson has made the Agricultural
Department one of the most useful of
national institutions. He has made it
the greatest scientific experimental sta-
tion for practical purposes there is in
existence. A corps of 2,000 scientific ex-
perts are under his supervision and 500
young men are being trained for work
in the various agricultural colleges of
the land. Every part of the earth is
ransacked and methods of culture used
to adapt, climatise, and make profitable
new products and a school of agricultural
medicine, so to speak, is being developed
for the preservation of our products. For
years the farmers of Iowa accepted "Ta-
ma" Jim's word as authority and after
taking a chair in the State Agricultural
College he became as much a national
authority and it is to be hoped he will
end his days at his desk in Washington
regardless of what party is in power.

Another man who has arisen in esteem
above partisanship by his services to the
administration is John Hay, now aptly
dubbed the "Golden Rule Diplomatist."
He is not only a scholar but a statesman
who is above reproach, considered by
other nations the greatest diplomat liv-
ing, and that because he has ushered in
a new kind of diplomacy—the frank, un-
equivocating kind that is humane, toler-
ant and truthful. The signing of the
series of arbitration treaties with the
various nations would fitly give climax
to his work were he to retire next March,
but he is to stay to see them all ratified
and, let us hope, more sweeping ones
enacted before the next four years are
gone—so sweeping that war with any
great power for any cause but our own
or some lesser people's liberty will be
impossible to this nation. Several of
the powers have signified their willing-

ness to go that far, though most of those
of first class have not so done. France
and Italy are foremost in that, but Great
Britain would doubtless be favorable
were it proposed. As it is these treaties
stipulate that all matters but those con-
cerning the independence, honor and ter-
ritory of the nation concerned shall be
arbitrated. The second should certainly
be a matter of arbitration and the last
at least could be made the subject of
enforced conciliation and the advice of
The Hague tribunal. It has been left to
Chili and Argentina to lead the greater
nations. They have been at each other's
throats for years, but have agreed to
arbitrate all difficulties and are already
disarming, as they have no other enemies
that justify great armament, and all
South American countries are consider-
ing such pacts.

The liberal and progressive element of
Russia have received great encourage-
ment in the permission granted by the
Czar for the meeting in St. Petersburg
of the presidents of the provincial
zemstvos. These bodies represent the
only elective privilege of the Russian
people and are more of a board of public
works than a legislature in the various
provinces, though with severe limita-
tions in even that capacity. They act in
matters concerning charity, education
and minor public works, but their acts
are subjected to the approval of the St.
Petersburg government, which during
Plehve's time was very jealous of them
and many of the more daring were ex-
iled from time to time. Under Minister
Mirsky the permission to hold this na-
tional meeting was procured though once
revoked before finally permitted and at
last compelled to meet in secret session
and no Russian newspaper was allowed
to give news of its proceedings. It was
supposed to consider only matters ger-
main to the work of the provincial
zemstvos, but did the courageous thing
in passing a resolution asking the Czar
for an elective legislative body for the
empire and giving warning that the only
hope for Russia is in a constitutional
monarchy. This resolution was finally
softened to read that it was their hope
that the Czar might wish to do some such
thing as allow constitutional govern-
ment. This is salve for royal pride, per-
haps, but the intention is just as clear.
Why the czar allowed this meeting is a
matter of speculation, but the fact can
no longer be kept from even his ears
that the country is in a state of grave
unrest and that the old coercive meas-
ures no longer are effective and that the
liberal element must be pacified in some
way. If the powers-that-be hope to
pacify things until the war is over mere-
ly they are making a great mistake, for
the staggering blow Japan is dealing will
awaken the dormant giant, Russia's
masses, and while ignorant of ways and
means the stretch of limb and scowl of
countenance will menace the bureaucracy
and compel attention. The greatest vic-
tory this war could bring would be for
the Russian people in event the Russian
army is defeated.

EDITORIAL

THE DEW OF THE MORNING

YOU can easily tell how he began the day," said one friend to another. "He began with God, and the fragrance of it is with him still. Some people begin with a forecast of the worries and trials of the day which they anticipate. It fashions the day. But he begins with a little quiet time with God, and the influence of it lasts like a blessing of peace through the whole day."

It was said of Peter and John by the writer of The Acts, that there was something about them which showed that they had kept company with Jesus. Probably it was the dignity and nobility of character which Jesus' influence had given to these simple men that attracted attention. But whatever it was, they carried with them the evidence of their companionship with him.

Into every day and all our life we should do the same. The secret of his presence is a place of influence which should leave its abiding marks upon us.

"And whenever you leave the silence of that happy meeting place You must mind and bear the image of the Master in your face."

This is the right way to begin each day. This is the opposite of the way roughly but accurately denounced as "getting out of the wrong side of the bed in the morning."

THE PARTING OF THE WAYS

IN many of our churches there is a hunger for dignity and beauty in worship. Generally speaking, this is a hopeful sign. For the time is not long gone by since congregations were wont to assemble as if for sociability alone. Conversation and laughter would continue until the preacher, perhaps from the rear of the room, would clap his hands for attention and say, "Sing something, brethren." A service begun with a noisy prelude like that was often helpful, because the people were sincere, they were deeply in earnest, but no one will for a moment desire such conditions to be permanent, or prevalent. There are churches were a goodly measure of order prevails that can still be vastly improved and the entire service rendered more impressive and helpful to members and visitors both. Such improvements will come with time and attendant culture.

But we must not, even in the large cities, where so much importance is attached to good form, be led astray by this tendency. The Disciples of Christ stand for simplicity. Charles Wagner, with his little book, is not original, except perhaps relatively. "The Simple Life" began with the plea of the Campbells and Stone, and in fidelity to that plea lies our strength; in that sign we must conquer. It is the Christ life, pure and unadorned, studied through the unvarnished narratives of the evangelists, and reproduced in the daily experiences of those who are determined to see no man save Jesus only. He is our pattern, he is our life. Christ lives in us, or we are pretenders and usurpers.

We can never hope to rival the old churches that have cultivated form and ceremony through the ages. The Roman and the Greek Catholic may be said to have a monopoly on ritual; then comes the Anglican church, in whose perfumed elegance many cultivated souls rejoice. What can we do among so many? This is not saying that we may not learn and profit much from them, but we do not need to go to their extremes. For be it remembered that the multiplication of form and ceremony is the sure sign of waning life, and a cause of it. Simplicity in form will feed devotion; ornateness will stifle it. Vital piety cannot and never did among the masses co-exist with an elaborate ceremonial. Such a religion built cathedrals, but every cathedral cost untold moral and spiritual values in human character. Character must be our cathedral. "I am come that they might have life," said the Master. Let this life express itself in forms of beauty, but do not betray it into mere ornament; do not submerge it in the meretricious and the voluptuous.

Again, the clamor of the world to-day is for none of these things. The world is crying for life and love; it wants a religion that is not smothered in millinery and incense, and quarantined in churches and cathedrals; a religion that is not shut up in Sunday, even though it is called Lord's day and devoted to the observance of the Lord's supper, after the apostolic fashion. The great word is no longer orthodoxy; that has had its day; orthopraxy is the word to conjure with. Whole libraries of theology have been outgrown. "By their fruits ye shall know them." Churches and doctrines and the whole religious paraphernalia are being arraigned and judged in the market place and the counting room. The day when preachers could satisfy a congregation with delicate and inoffensive homilies, with elegant rhetorical sedatives, is past, and let us hope, never to return. The churches that prefer that sort of thing are ecclesiastical back-numbers, and their doom is sealed.

There must be worship, to be sure; but the sum total of the worship must be found in spiritual exaltation and renewal. It must equip hearts for struggle and victory, and the fruit of the sermon and Sunday service must be seen on 'change and in trade, all the rest of the week. There are many things which indicate this great and vital change of emphasis, but for us it is enough to know that it is primitive Christianity; that the Master laid the emphasis on character and conduct, and we stand pledged to "do these sayings of mine." This is the way the world moves, and Christ calls; ritualism is the other way, and legalism a side-track.

DOCTRINAL FEATURES OF HISTORIC REFORMATIONS

IF the next reformation is to be ethical, its source and inspiration must be evangelical, it must spring out of a new enthusiasm for Christ and a new passion for the souls of men. Every great revival in the history of the church has grown out of

fresh emphasis upon a central evangelical but partially neglected truth of the Christian system. The revival under Luther and his associates had its basic principle in the doctrine of justification by faith. The church in a measure had always believed this, but when fresh and convincing accent was given to it by the leaders of the reformation it came with the enthusiasm and inspiration of a new discovery. The great religious awakening under the Wesleys and Whitfield was not merely a protest against the formalism and sacerdotalism of the day, but was founded upon the principle of the work of the Holy Spirit in personal regeneration and conscious salvation of the believer. Jonathan Edwards brought into special prominence the message of the sovereignty of God. Chas. G. Finney brought into the foreground the great practical doctrine of individual responsibility. The central truth in the preaching of Mr. Moody was salvation by grace, the free and unmerited favor of God. Alexander Campbell illuminated the principle of the authority and sufficiency of the Holy Scripture, and the unity of the church on the man and the book. These truths had been known to the church from the beginning, but the rightful place of emphasis and proportion had not been given to them.

The characteristic of the reformation with which the Christian Century has the honor to be identified is to combine these central truths of all these other movements into a common basis for the reunion of Christendom. It has been held from the first that all sectarian peculiarities, all subordinate and decisive elements must be eliminated, and that St. Augustine's doctrine, what all Christians, in all ages, and in all places, believe, is to constitute the creed basis of the reunited Catholic Church. No species of particularism, no denominational eccentricity or peculiarity is to enter to sectarianize the creedal foundation of the universal Church of Christ. These things may be made matters of universal toleration provided they are held in subordination to the basic principles of New Testament Christianity.

1. The essential catholic creed of Christendom, the distinctive and fundamental proposition of Christianity, I believe that Jesus Christ is the Son of God and the Savior and Lord of men.

2. The catholic rule of faith and practice, the word of God in the Old and New Testaments, especially the New, as the history and revelation of the Covenant in Christ. This excludes authoritative human creeds if they contain anything that all Christians do not believe. If they contain nothing that all Christians do not believe, they are unnecessary.

3. The catholic ordinances, baptism and the Lord's Supper. It will doubtless be suggested that the practice of exclusive immersion is a contradiction of the alleged catholicity of the Disciple position. The font form is simply this: As settled by the consensus and overwhelming weight of scholarship, ancient, medieval and modern, immersion was the primitive apostolic baptism, and thus the historic, authentic, catholic baptism of Christendom, not only because of its apostolic origin, but because it is the only form of the ordinance whose validity has never been and never can be called into dispute among believers, one that all Christians could not or did not accept, would have been to destroy the catholicity of the movement at this point.

4. The catholic name, the name Christian. To speak of the Disciple movement as the Christian Church of the Church of the Disciples with the definite article and with a capital "D" is unquestionably to denominationalize and uncatholicize these terms. That difficulty can only be met by saying that our position is an ideal we are trying to realize, and when all Christians, as the position contemplates, abandon sectional and devise names and call themselves Christian only, as they ought to do, the reproach of denominationalizing these universal terms will be removed, and we are not to blame for its existence. Furthermore, this religious movement is not a church, not an ecclesiastical organization, not a denominational body in the ordinary sense of these terms. It looks upon itself as a spiritual movement within the church for the promotion of catholicity and the unification of the body of Christ. Its individual adherents call themselves Christians or Disciples of Christ, its congregations claim to be Churches of Christ, and the aggregation of these individuals and congregations claim modestly enough that they are a part of the body of Christ on earth. These are the legitimate uses of the catholic name Christian.

5. The catholic life, the ethics of the New Birth. "Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, if there be any virtue, if there be any praise, think on these things." Thus the aim of our plea is not the restoration of the historical Apostolic Church, but the realization of the ideal Christianity of the New Testament. When thus broadly interpreted and properly understood, it is a noble plea, in which the best men of all parties will have no difficulty in joining us with their sympathies, prayers and practical co-operation.

THE VISITOR

ONE does not usually like to spend his Thanksgiving day in jail, but it was the experience, not to say privilege, of the visitor to do so last week. An effort has been made for many years past by one section of the Woman's Club of Chicago to provide the prisoners in the County Jail with some diversion on a day which is most likely to be a rather sad one, especially in those cases, which are unfortunately too numerous, where the prisoner is not a vicious or abandoned character, but one whom misfortune or mistake has brought to an unhappy confinement. Many of the prisoners are merely waiting trial. A few are serving short sentences. But all have the right to whatever help can be rendered them by the community, at least on those rare occasions when all other people are attempting to observe the great national anniversaries in some adequate manner.

Cook county is particularly fortunate in the possession of a jailer of exceptional character. For years past it has been an object of pride to the city of Chicago that it possessed in Jailer Whitman a man of principle and fidelity whose influence upon the prisoners has been such as to make him not their custodian but their friend. He has recognized that a jailer has responsibilities beyond the mere keeping of men, women and children in confinement and handing them over to either the courts or the prisons at the proper moment. His task is the more difficult because of the transient charac-

ter of his family. Few of the prisoners are kept for more than two or three months. In rare instances a year's sentence is imposed, but not often. To consider even this brief opportunity adequate for both intellectual and moral instruction is a point of special importance in Jailer Whitman's method and it has made the Cook county jail a scene of redemptive effort scarcely paralleled in any other city of the country. Jailer Whitman is known far and wide among those who work in behalf of prisoners, and his example has been helpfully pointed out to those who follow his profession.

Mr. Whitman is a surprise to those who meet him for the first time. He is so well known in the public prints and so frequently quoted in discussions of sociological character as a model executive in a difficult position that one is not prepared to see so youthful a man. The visitor had been invited to be present at the Thanksgiving exercises held for the boys in the jail, and at 10 in the morning was admitted through the heavily grated doors and ushered into the office. The young man who met him he supposed to be an assistant, and the conversation soon turned upon methods of jail administration, the character of the criminal family there confined, and other matters of routine. But so intimate was the personal knowledge revealed by the gentleman in the office that the question was asked, "Are you Jailer Whitman?" The affirmative answer was a matter of surprise, and further conversation showed how far-reaching were the elements of reform which Mr. Whitman has inaugurated at the Cook county jail. It is one of the helpful signs of the times that the prisoner is being regarded not as an object of civic vengeance, but as one whom it is the business of the city or the state to restore to an honorable and useful life. Jailer Whitman points with pride to the fact that at least one-half of the juveniles that are turned over to his custody are thus redeemed and made useful members of society. This is a great record and it is one which proves the effectiveness not so much of a system as of a personal belief in men on the part of the custodian, and of personal efforts in their behalf.

We made our way up through the tiers of cells to a little room which is both chapel and classroom, where the boys ranging from ten to sixteen years were marshaled. There were about fifty of them, and a committee from the Woman's Club had provided for them an entertainment and some refreshments in addition to the bountiful dinner furnished by the jailer. The boys listened eagerly and respectfully to the exercises and joined heartily in the songs. Afterward they went through a flag drill with promptness and precision. The character of these boys was a total surprise. They were the typical toughs of Chicago, yet among them were some as fine looking and promising lads as one could expect to find in the better class of families. Several of them were dressed with neatness and taste and were evidently accustomed to good surroundings. It must be remembered that these are often the accompaniments of keen and effective criminal habits, but in even the worst cases there are elements of hope.

The lady teacher in charge of this group of boys was at first employed by the Woman's Club, but the effectiveness of her work with them led the county to provide funds for her regular mainte-

nance at the jail, and for the past two years she has been in charge of the boys there. Daily for the past two years they have been taught the elements of education; but more than this, they have been held to a high moral level of instruction by this earnest woman. The results of her work are seen in the development of character. Among those present on Thanksgiving morning was a young man who had been an inmate of the jail, as he said, many times, but who for many years had led a life of sobriety and industry. He expressed himself to the boys as profoundly thankful to Jailer Whitman for his influence and assistance, and begged the boys to make their present experience in jail the last. One of the interesting features of the day's program was the presentation to Mr. Whitman by the prisoners themselves of a framed pencil sketch of himself as a token of their regard for him, and their appreciation of his efforts in their behalf. Our visit was one of exceptional interest, and the impression left was one of desire to do anything possible to aid so admirable a plan for the redemption of criminals.

A veteran who was charged by the Duke of Wellington to take a difficult position quickly replied: "I will go, sir, but first give me a grip of your conquering hand." Grasping the hand of omnipotence and love by faith, we are equal to every danger and duty.

The day is always bright when we can see His face at the dawn.

THOUGHTS OF PEACE

WHY am I ever troubled? Why do I ever fear?
Since I've a heavenly Father all powerful and near!
He speaks in loving kindness, and bids life's turmoil cease:
"I know my thoughts toward you, and they are thoughts of peace."

Though I so often grieve him, his patient, gentle love
Pleads tenderly and kindly and bids me look above;
He longeth so to give me from every care release,
His thoughts are not of evil, his thoughts are thoughts of peace.

Though I am poor and needy, he thinketh still of me;
He never can forsake me, no matter what I be;
The light he sheds upon me will ever show increase,
Until the cloudless morning, because his thoughts are peace.

He's thinking of the glory, the rich reward in store,
The crown and the inheritance reserved for evermore;
'Tis now that he is fitting me for joys that ne'er shall end,
And all his dealings only prove that he's a faithful friend.

Oh, may I dwell forever within God's secret place,
Beholding all his beauty, his glory, and his grace;
Where nought can harm or vex me, and my vain thoughts all cease,
Until at length like his they be, sweet blessed thoughts of peace.

—A. E. R.

The Chicago City Missionary Society and the American Christian Missionary Society

For several years the mission work in Chicago has been assisted by the A. C. M. S. to a certain degree, and the assistance has been highly appreciated. Of late, however, some intimation has reached the Chicago workers that by reason of the objections made to some of the methods said to be in vogue in one or two of the churches no further aid could be lent to the Chicago work, even though none of these churches so named were in any manner the beneficiaries of the fund.

The following is a presentation of the case by a committee of the Chicago branch:

Whereas, The Chicago Christian Missionary Society is in receipt of a letter from the American Christian Missionary Society announcing its purpose to discontinue its plan of co-operation with the said C. C. M. S. by contributing directly to mission churches in Chicago and not allowing the C. C. M. S. to disburse the moneys as done heretofore: and

Whereas, This change of plan made necessary, as stated by the said A. C. M. S., because of a fear prevalent among some of our brethren that the funds of the A. C. M. S. may be used to build up missions where our plea is compromised: and

Whereas, The C. C. M. S. has been careful to protect the A. C. M. S. from any such charge of complicity in compromising our plea, and believing that Chicago has been misrepresented and misunderstood, and a prejudice created that is not consistent with the facts:

We, therefore, believe it to be our duty to ascertain the facts to present to the A. C. M. S. the following careful and truthful statements of the position of the Chicago churches in question.

Certain rumors have prevailed here and elsewhere that unimmersed people have been admitted to membership in three churches in this city. That the truth may be known and that justice may be done to these churches or their pastors, we have asked for an official statement, from these churches or their pastors, of their position, and their replies are herewith presented:

Mr. E. M. Bowman, President, Chicago Christian Missionary Society.

My dear Brother:

Your request to state the procedure of the Austin church with reference to its attitude to the unimmersed, received.

I beg leave to state that the church has taken no action in this matter. Personally, I have introduced a few unimmersed professors of Christianity as members of the congregation, saying that they were not ready to become members of the church. All such now with us have been baptized and become members of the church.

Very truly yours,
GEORGE A. CAMPBELL.

Newark, Ohio, Nov. 28, 1904.

Dear Brother Bowman:

You ask about the question of receiving the unimmersed as members of the Monroe Street Church of Christ. I fear the critical friends have misunderstood us altogether. We teach people how

to become Christians, and we teach the historical baptism; we teach that the Bible shows only one way. As a congregation, we have worked with members of other churches, however, in doing good, and have fellowshiped with them. I always greet them as persons desiring to join us in good works. Of late I have not given them a formal welcome among us, but have simply recognized them as helpers in a personal way. I think this is better. The plan is in the interest of Christian union and does not merit half the notice it has received, either of praise or blame. All of our people do the same thing, only without formality.

Hoping that this will help in clearing the sky, I remain,

Very sincerely,

EDWARD A. OTT.

The following is the printed statement of the position of the Hyde Park church:

Persons who are not ready to take full membership in this church, but who are friendly to its plea and practice, and who desire to co-operate with it so far as possible, are invited to become members of the Congregation by signing this statement:

To the Hyde Park Church of the Disciples of Christ:

I desire to lead a Christian life and to participate in the work and worship of your congregation.

In view of the foregoing statements, we believe the C. C. M. S. is warranted in saying that Chicago has not been properly understood by the brotherhood at large; that our Chicago churches are as staunch and loyal to the Plea of the disciples as are our brethren generally; that the C. C. M. S. will take all neces-

sary steps to protect the A. C. M. S. from criticism in the disbursement of its funds, and that in view of this attitude we see no reason why the pleasant relations that have obtained in the past should not be resumed, thus guaranteeing the permanency and continuity of our mission work in this great city of Chicago.

The Chicago Christian Missionary Society hereby assure the brotherhood at large and our Missionary Societies, that since the agreement between the American Christian Missionary Society and the said Chicago Christian Missionary Society to this effect:—not one dollar of missionary money entrusted to it for mission work in Chicago has been paid to mission churches or preachers who receive the unimmersed into any kind of membership. And we further pledge ourselves that no missionary money will be so paid in the future. Not one of the three churches above named is receiving any missionary money from us, and no member of our board is in sympathy with any other than the regular church membership as universally recognized by our brotherhood.

At the request of the official board of the C. C. M. S., the undersigned, members of said board and of the executive board of the Christian Business Men's Association of Chicago, and of the Chicago Christian Ministerial Association, were appointed as a special committee in the above matter.

Carl Bushnell, chairman; W. G. Sickel, W. C. Cook, Edward B. Witwer, E. M. Bowman, W. S. Shearer, E. S. Ames, Lloyd Darsie, C. G. Kindred, Chas. A. Young.

Dated at Chicago, December 1st, 1904.

A Centennial Aim

William Oeschger

THROUGH an unfortunate chain of circumstances the writer was not permitted to attend the National Convention at St. Louis. From those who went I only hear one thing, "It was a great convention." It was great, so it appears to me who must judge it from without, in numbers, in spiritual power, and in the things that it did and planned for the enlargement of the work in the kingdom of God. There are two things that it did that I am glad it put before the brotherhood. They are: The purpose of doubling our membership by 1909; and, the recommendation of the "Tithing System" as a method for financing the kingdom of God. To double our membership in five years is a possibility that can be easily reached by a united and consecrated effort on the part of our people. Prayer and work will reach it. The adoption of the tithe system for financing the kingdom will more than double our offerings. Not only will it double our offerings, but it will honor God and make the church more spiritual and at the same time raise her in the esteem of the community in which her work is done.

In the church of which the writer is pastor, we have set for our centennial aim, "Our membership doubled and our offerings quadrupled." The present mem-

bership is to be increased one hundred per cent. Those giving at the present time are to increase their offerings one hundred per cent. Those that are to be added to the membership are to follow the same standard of giving. Thus with a doubled membership and a double standard of giving we expect, by the help of God, to quadruple our present giving.

To realize the share that the present year must bear of this aim we have planned for an extensive revival campaign for additions; and a thorough study of financial methods for increasing our offerings. In our campaign for additions we have planned for holding a meeting in our mission church to last from three to four weeks. At its close we shall hold cottage prayer meetings all over the city, one or two every night of the week until we shall commence the revival services in the First Church. We expect to commence the meeting in the First Church on January 15, with Charles A. Young, as evangelist. At the close of that meeting we shall again hold cottage prayer meetings all over the city until the union evangelistic meeting will commence. We are planning for the union meeting to take place after all the churches in the city have held their own revival meetings. The union meeting is to be the grand climax of the year's campaign for additions.

For increasing interest in the study of plans and methods for increasing giving in the church, we shall follow the following course:

1. We shall organize a class that is to meet at stated times for the purpose of studying the different methods that are now used for raising money for church work. The chief emphasis will be placed on the study of the Tithe System.

2. To organize a band of tithers, persons who will agree to tithe their income.

3. To keep the idea of the tenth as the standard for giving constantly before the church.

To the end that we may have abundant material for helping in the study of the

Tithe System and the whole subject of giving the writer has been collecting every thing that relates to the subject of giving that has been published by the publishing houses of our religious neighbors, as well as from secular publishing houses. At some future time I shall be pleased to furnish the readers of the Century with a Bibliography on the literature that relates to tithing and giving in general.

Just how we shall succeed in our efforts for the present year, we do not know. But we shall not worry. We shall do the best we can. It is our Father's work and not ours. We shall place our lives on the altar of service and trust God to give the increase.

until the message came that she was dying and then, like a true son, he answered, "Tell mother I'll be there." The high demands of Jesus' mission kept him from his mother, but at the last, groaning under the agony of the cross, his heart turned to her and he tenderly said as he looked toward her and then to John, "Behold thy son. Behold thy mother."

More often duty calls us away from the loved ones at home. Without a doubt the heart of Loretta Vance prompted her to fly as upon wings to the bedside of her parents, both of whom have died since she went away; but duty as it was voiced by India's famishing millions bade her stay there, and true to her Master, she stayed.

Third: Perhaps, now we are ready to understand Jesus' refusal to hear the call of his relatives, and to appreciate the significance of those strange words, "My mother and my brethren are these which hear the word of God and do it." It was due to no lack of natural affection, but to the recognition of a higher relationship than the most sacred of earth. Jesus never recognized any call as superior to the call of God. Therefore he said, "He that loveth father or mother more than me, is not worthy of me."

Moreover, Jesus recognized in the needy crowd that gathered about him the call of God. He could not forsake the clamoring multitude without forsaking God. The call of our Father more often comes to us from the ground than from the skies. When Saul of Tarsus inquired what he should do, the answer came, "Go into the city and there it shall be told thee" and the cities are still voicing heaven's call to service and to sacrifice. But hear the Savior's words. It is in the answer that we make to this very call that we are to find our highest and most sacred relationships. They that hear the word of God and do it are the true kinsmen of Christ. When Mary was apprised of the high honor that was to be bestowed upon her she poured forth her fine soul in a song of grateful praise to God. But Jesus says to us all this honor may be ours also. Oh, glorious inheritance! He adopts us into the closest possible relationship when our hearts are opened to hear the whisperings of the still small voice of God and our feet are swift to run in the paths to which he points. And so there is no sacrifice in following Christ. It is always the yielding of a lesser for a greater good. Every relation of life is sweeter because we are related to the Savior.

The True Kindred of Christ Luke 8:19-21 P. J. Rice

IT IS easy to imagine this scene in Jesus' life. He was within the house with his disciples, and the crowd of eager listeners were pressing hard upon him. Without were several of his relatives, including his mother, and they were calling to him, but he did not hear them. Those standing near him, however, were informed concerning their call, and reported it to him, whereupon he answered, "My mother and my brethren are these that hear the word of God and do it." This incident, which is narrated by all three of the synoptists, is a very revealing one, and impresses some very important facts of human experience.

First: Let us observe that the call of Jesus' relatives was a very natural one. Until the time of his baptism Jesus had been very much at home, and, knowing him as we do, we cannot doubt the position of love and esteem which he occupied in it. He was the oldest of the sons, and this in itself would mean very much in a Jewish home. His mother and Joseph could not forget the special providences which had attended his advent into the world. They therefore watched with more than ordinary interest his growth, which is described as an advancement "in wisdom, and stature, and in favor with God and man." His pure life could not have failed to awaken love and esteem in the hearts of his brethren, although they did not fully sympathize with his ambitions, and there might have lurked in their bosoms a little secret envy, as is so often the case.

However, Jesus fully reciprocated every expression of love that was given, and toward his mother and Joseph ever maintained an attitude of submission. His stay at home was prolonged beyond the time when young men usually go out from under parental guardianship, and this only served to strengthen the love tie that bound him to it.

But the time came when that tie must be broken, and Jesus went out to join himself to the most stirring movement of the times which was headed by John, and later to enter upon his Messianic mission. One cannot refrain from wondering regarding that home leaving. Did he go with the good will and God-speed of all? We feel sure that Mary must have given him her benediction, for she understood as no one else could what was impelling him to leave. Our mothers always do understand us better than any one else. But how about these brothers? Did they not reproach him a little? Were there not some rather taunting remarks made to him regarding

what to them seemed to be the very essence of arrogant pretension? Our loved ones do not always understand our motives. The deepest experiences of our lives are not often shared by others—not even by those closest of kin. The home-leaving is not always just what it should be, especially if it involves entrance upon a life of lofty unselfishness.

But time always alters judgments, and two years had passed since Jesus had left the quiet village as a humble citizen carpenter and in those two years he had arisen to such heights of fame that his name was upon every lip. He was the most popular man in all Galilee. Pride had begun to overcome the prejudice of his brothers and the mother love was asserting itself. They all wanted to see him now, and doubtless would have him go back to Nazareth with them again, if only just for a short while. Mothers can never understand why their children cannot remain close at hand, and the more pressing the crowd, the more jealous the mother's heart becomes.

Second: But Jesus could not go. He did not hear their call, and when it was reported to him, he did not heed it. The crowd was too great. He did not lack filial affection; but there was another voice, not so loving, not so tender, but sterner perhaps and more imperative. It was the voice of duty, and he could not turn aside from it.

There are times when love calls must be heard, and when they must, love and duty become identical. The press of the crowd kept President McKinley in Washington from the bedside of his mother

Unanswered Questions W. P. Aylesworth

IT WAS a pathetic moment in the Master's ministry when, in his valedictory to his disciples, he said: "It is expedient that I go away from you." Hitherto they had trusted for help and comfort to his personal presence. To him they had always turned for counsel. Now, at the darkest hour of his ministry, to leave them to struggle alone filled them with sorrow and dismay. One sentence in his farewell words is filled with both wisdom and comfort, not only for his immediate disciples, but for "all who should believe on him through their word." He said, "I have many things to say to you, but ye cannot bear them now." Here is a principle of divine revelation to be carefully noted. The light

of revelation and experience is to be adapted to our ability to receive it. To withhold what we cannot bear is an act of both wisdom and mercy. One unclouded sunburst of truth would have resulted in the wreck of both mental and spiritual vision. The light must be turned on gradually if it is to be of use in the great system of divine illumination.

Christ's method as a teacher was specially characterized by this policy. The greater number of questions asked him were not directly answered. Some things that have been "settled" by human teachers since were wisely left open by Jesus. When asked if many or few would be saved he answered "Strive to enter in." He turned the subject from

a speculative to a practical and personal issue. When it was demanded of him to say whether tribute should be paid to the Roman government by the Jews, a question of local politics, he skilfully parried the secular question by saying, "Render to Caesar the things which are Caesar's, and to God the things that are God's," giving utterance indirectly to profound social and spiritual lessons. When pressed to state the exact time of his second coming he gave no definite information, but bade them watch and be in readiness at all times. In what striking contrast is this method of teaching with that inspired simply by human wisdom. Not only in truth clearly and definitely revealed, but in truth withheld or but partially revealed is the superhuman wisdom of divine revelation shown. Yet it is about these very questions that the bitterest contentions have been waged by the followers of Christ. Men have been burned at the stake for refusing to speak where God has been silent.

It is difficult for us to discriminate between a great practical truth and the philosophy which surrounds it. As a matter of fact the divinity and absolute authority of Jesus is positively asserted by Christ and his apostles, but the "mode of existence" of the Son of God, who is also the Son of Man, was never revealed. Yet these unanswered questions distracted the church for centuries, when its energies ought to have been united upon the conversion of the world. The doc-

trine of reconciliation or the atonement was unquestionably asserted and its vital value pressed home in the apostolic teachings, but the theology of this subject is but a cloud of question marks wisely left unanswered. So of a multitude of such disputes. Consider what Christ would have said about them if they had been propounded to him in Judea or Gallilee. Would he not have chided the church for its waste of energy and opportunity? Would he not have urged kindness and respect for each other in reference to opinions? Would he not have bidden men, as he did of old, to strive with utmost effort to meet the practical demands of obedience and duty? Some things he settled by his own words and those of his apostles for all time. But the very economy with which he announced such truths while he refused to even express an opinion upon a multitude of other questions should be suggestive to us as his disciples.

But a childlike trust in God, even where we cannot see our way, is especially comforting in human experience. Observation teaches that even the strongest souls suffer from doubts and questionings. David "cried from the depths" in his soul conflicts. Job brooded over matters of divine providence. His question, "If a man die shall he live again?" was uttered for more than twenty centuries before one stood by the grave and said, "I am the Resurrection and the Life." Even Jesus felt the awful eclipse of doubt as he hung upon the cross. Such struggles

are associated with the experiences of the most earnest and profound of the followers of Christ. The great preacher, F. W. Robertson, confessed to feeling at times as if he was "treading upon ice that was cracking beneath him." Of a great medieval preacher, who held his hearers spellbound, it is related that he spent nights walking the stone floor of his church until a path was deeply worn, crying out to God for the solution of great unsolved mysteries of life. Did not Tennyson express the feeling of many hearts in the beautiful words:

"For what am I?
An infant crying in the night,
An infant crying for the light,
With no language but a cry."

How the losses and sorrows of life perplex us in the solution of the divine providence! How the questions of the future life, upon which science sheds no clear light, press upon us for a definite answer!

But in all these things how precious the assurance that some time, when we can bear the revelation, the clouds will lift and we shall see clearly! Even now in the darkness we may feel the hand of the Master leading us to peace and safety. Some time "we shall be like him for we shall see him as he is."

For, though from out our bourne of time and space,

The flood shall bear me far,
I hope to meet my Pilot face to face
When I shall cross the bar."

BIBLE COLLEGE, COLUMBIA, MO.

WE take pleasure in presenting on this page a plate of the new building of the Bible College of Missouri in Columbia, Mo. This young institution is making rapid progress in the way of durable and handsome equipments. The new building is one of the finest and most substantial among a large group of fine college buildings belonging to the State University of Missouri. Not a few Columbia people are pronouncing it the handsomest building in the city. It is largely the gift of Mr. B. F. Lowry and his sister Eliza Lowry, and in honor of them it is named Lowry Hall. It will be

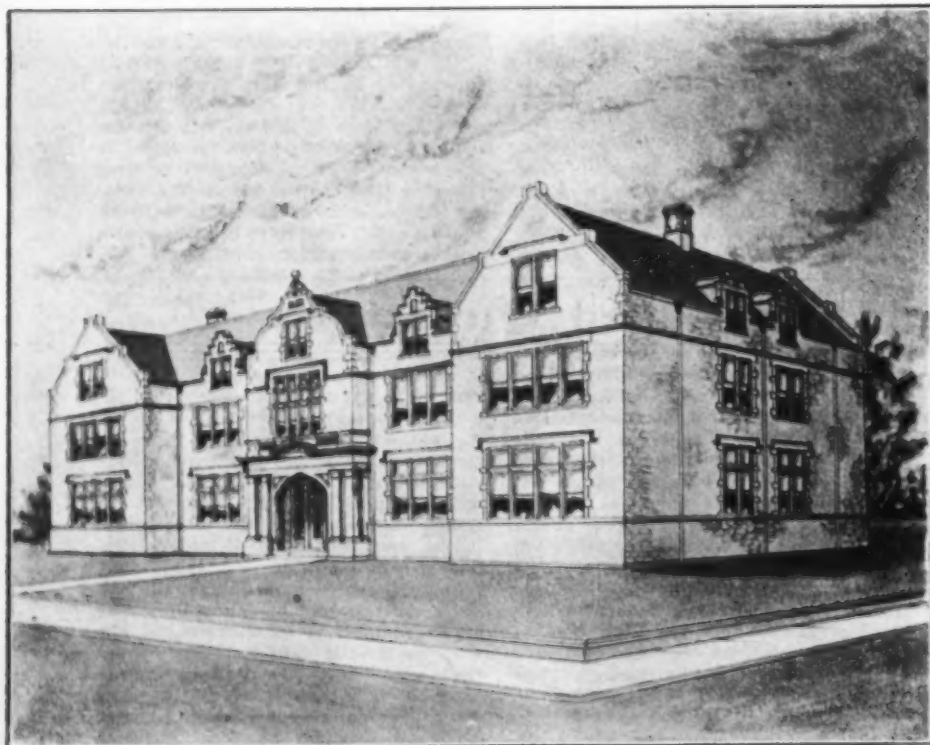
ready for occupancy the second semester of the current school year.

The Bible College of Missouri is not a Bible Chair, and it is not an annex of the University of Missouri. It is a separate and distinct institution, and is organized for thorough college work along biblical and ministerial lines. It has planned and is giving thorough ministerial and missionary courses. The young men who are studying for the ministry are giving excellent satisfaction wherever they preach. Their university work is taken in the University of Missouri, where they have a large range of electives, and the most thorough and competent instructors. In addition to ministerial work the Bible College is reaching a goodly number of university students with various courses of biblical study.

The Board of the Bible College of Missouri comprises a list of business men and men of the pulpit who are not second to any in the state. Men like T. P. Haley, and D. O. Stewart, and J. H. Garrison, and J. H. Allen, and J. A. Duncan, and C. H. Winders, and J. T. Mitchell, and others, are directly enlisted in this movement, are giving to it of their means, and are looking forward to a growing and beneficent work for the cause of Christ and the brotherhood of the Disciples of Christ.

Dean W. J. Lhamon and Prof. C. M. Sharpe are both actively engaged in teaching. Dr. W. T. Moore will give special courses of lectures, and during the second semester courses are promised upon special themes by W. F. Richardson and F. G. Tyrrell. Students contemplating the ministry will do well to correspond with Dean W. J. Lhamon.

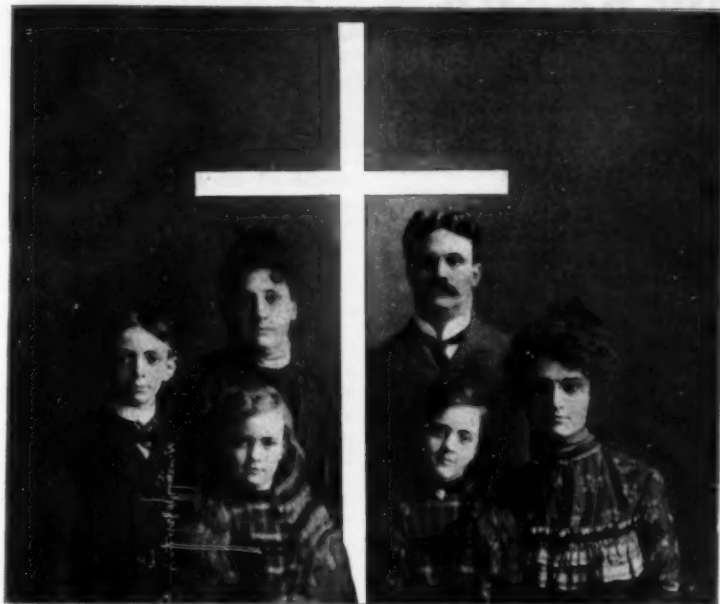
Remember that you will never gain, but always lose, by being afraid to do the thing that seems to you right, by following the crowd without cultivating your own individuality.



The Bible College, Columbia, Mo.

Martin Family

TALENTED EVANGELISTS
and MUSICIANS



The above group of Red Cross evangelists comprise one family in one work and are making a successful evangelistic, concert and chautauqua tour through the United States and Cuba. Their recent meetings in the Carolinas, Georgia, Ohio and other states were attended by great audiences that overtaxed the churches, tents, tabernacles and opera houses in which their meetings were held for from four to six weeks each. Over three hun-

dred persons have confessed Christ in their recent meetings. Hearty commendations are given them by the churches and ministers with whom they labor and one says: "Richard S. Martin has no peer in America as an evangelist and his talented family are a great addition to the mighty forces that are at work everywhere making the world better." New York, Central Delivery, for engagements will reach them any time.

NEW CHURCH ORGANIZED.

The last of July G. W. Wise, pastor of the Christian church in Rochester, Minn., came out here sixteen miles in the country, to what is known as the "Stockman Schoolhouse." There were only a few of us here who were Christians only. Bro. Wise stayed with us for ten days, when he was called home on account of sickness in his family. The sermons were plain and practical, presenting the gospel plan of salvation as never before in this community. There were seven baptisms, and great interest created. On Tuesday night, Nov. 22, Bro. Wise came, at our invitation, and spoke to us in the home of Bro. Roel Yates. At the close of the sermon a new church was organized, with twenty-four members. Bro. Murphy, pastor at Pleasant Grove, will preach for us in the afternoon Sundays. We are hoping and planning for a church home.

A MEMBER.

"As a Christian minister I oppose drink, because it opposes me. The work I try to do it undoes. It is an obstacle to the spread of the gospel; nay, it is an obstacle which assails the gospel and whose complete success would drive the gospel from the earth."—Bishop Foss.

UNAVAILING WORKS

C. H. Wetherbe

THERE is a sad note in the fact that there is a considerable number of professing Christians who are very diligent in their attendance upon the various services of their church, controlled by the idea that, although they may not possess that spirit which the Bible declares is essential to true Christian life, their very deeds of goodness will entitle them to heavenly blessedness. These people seem to suppose that their ceaseless activity in religious affairs is so meritorious as to more than offset any deficiencies in moral character which may be true of them. What, though they be untruthful, deceptive and dishonest, are they not among the very foremost in their works in behalf of their church? Do they not attend the mid-week prayer meeting with unabated regularity? And are they not among the most liberal supporters of their pastor? I am acquainted with some people of this class. No one in their church is more zealous in relation to attending the various services than they are. They give liberally to the support of the pastor, and they sustain him in other ways. If any improvements on the church property are necessary they are ready to contribute freely to that purpose, and they will also engage in such work as they are fitted for to accomplish the task. Surely, no pastor could wish for more active helpers; and yet the sad truth is, those persons give the plainest evidence of their being absolutely destitute of vital godliness. They are untruthful, grossly deceptive, and even slanderous. And hence it is that, although their religious works may serve the welfare of the cause in a temporal way, yet their good deeds are no acceptable substitute for Christian life and godly character. It is an awful condition for one to be in.

If music softens the mind so as to prepare it for the reception of salutary feelings, it may be good; but inasmuch as it is melancholy, per se it is bad.—Johnson.

THE BEST MONTH IN JAPAN

M. B. Madden

WE CAME to Japan nine years ago. We have had the usual experiences of missionaries—the difficulties of language, customs and the disappointments of disciples falling, plans miscarrying and hopes deferred. We have also had the joy of seeing young Christians develop into trusted workers. Girls have graduated and become ministering angels to other women and children. Young men have left positions of influence to become preachers. Christians, exceedingly poor in purse, have given of their poverty to help famine sufferers, support the church, and have even sent to the "lands beyond."

September, 1904, began our tenth year in Japan and was the best month we have ever had. I will indicate some of the things that made it a great month to us.

1. Five young men from Sendai district decided to enter our Bible school to study for the ministry. With the exception of one all have been Christians for five or six years, well approved by the churches. All made financial sacrifices. One was a school teacher, one an official in his native country, one a secretary in the Capitol building at Fukushima, and two were helpers who go to better prepare themselves for their life work.

2. One of our girls went to Akita to work with Miss Asbury. Another woman goes to Tokyo to help Miss Bloch.

3. The chapel at Akozu was dedicated. Half of the funds for this chapel were raised on the field. It is the only church

building in Sendai District. Mr. Ishikawa, the president of our Bible College, preached at the dedication, and the following evening. He also preached at Sendai and Fukushima.

4. The day following the dedication the evangelist, Mr. Kawamura, was married in the new church. This was the first Christian wedding in Akozu.

5. Mr. Hasegawa, the faithful evangelist at Fukushima, who has been sick for over a year, and for the past three months at his home, recovered his health and returned to his church.

6. There were eighteen baptisms. Every point in the district where evangelists are located is represented in this total, viz.: Sendai, 7; Fukushima, 3; Akozu, 4, and Haranomachi, 4. There were nine men and nine women.

The above are some of the main reasons why September was our best month. Are they not good reasons for you to gladly support the work in Japan? The new missionary year has begun. Brethren, increase your offerings, reinforce the Japan field, and under God's leading we will cheer your hearts by fruitful harvests. The grace of the Lord Jesus be with you all.

W. H. Waggoner has just closed a five-week institute at Rushville, Ind., church. Membership is 1,100; W. W. Sniff, pastor, is a graduate of Eureka College, and is doing very effective work. He is greatly beloved by the church and is one of the greatest Prohibition workers in Indiana. Institute here a great success. House full every night and more coming. Go to Neptune, O., next week and then to Fort Wayne, Ind.

AMONG THE NEW BOOKS

From Epicurus to Christ, by William De Witte Hyde. Pp. 285. New York: The Macmillan Company.

President Hyde has done no better piece of work in any of his previous volumes, all of which are marked by rare spiritual insight and literary power. This latest book from his pen is "a study in the principles of personality" or the ideals of human conduct which have appeared in the teachings of the great schools of Greek philosophy and in the teachings of Jesus. He takes up successively the teachings of Epicurus, the Stoics, Plato and Aristotle, as to the supreme good of life, shows the value of each, points out the limitations of each, and finds the true and perfect principle of human conduct in the teaching of Jesus. Jesus takes up all that is good in all teachers before him and fulfills the principles of Plato and Aristotle in the Greek world as he fulfills the law of Moses and the teachings of the prophets in the Jewish world. He goes to the sources of their historic appearance for the purity of their principles and finds representatives of each school in the modern world of literature and life. Every person is a follower either of Epicurus, the Stoics, Plato, Aristotle or Jesus, in the sense that every person takes the ideal of one of these teachers as the working principle of his life. The person who finds the good of life in "the pursuit of pleasure" is an Epicurean; the one who finds it in "obedience to universal law" is a Stoic; the one who finds it in "the subordination of the lower to the higher" is a Platonist; the one who finds it in "the healthy exercise of all the human powers and functions in the promotion of social welfare" is an Aristotelian; the one who finds it in the "love of God and men" is a Christian. Christianity shines with unique splendor in company with the philosophies of the ancient world. It is a convincing Christian apology.

What a Young Man Ought to Know, by Sylvanus Stall. Philadelphia: The Vir Publishing Co. Pp. 269. Price \$1.

This is another of the volumes in the Self and Sex Series, to which Mr. Stall has been a voluminous contributor. It deals in a helpful way with a young man's physical and moral life, pointing out the best methods of avoiding mistakes and of keeping the body pure and strong.

Religion and the Higher Life, by William Rainey Harper. Chicago: The University of Chicago Press. 1904. Pp. 184. Price \$1.

This is a volume of addresses delivered at various times to the students of the University of Chicago and to other audiences. It is characterized by Dr. Harper's directness and good sense. It is full of sound suggestions regarding the problems of education and moral conduct. Among the themes considered are the religious spirit, loyalty to self, dependence, intellectual difficulties, religious belief among college students, Bible study and America as a missionary field. The deep interest that Dr. Harper has not only in the intellectual but in the moral and spiritual life of the universities of America is amply shown by the utter-

ances in this book. In speaking to this point he says: "Infidelity, let us thank God, so far from increasing in the colleges, is being conquered there. In some particulars the Christian faith is passing through a transitional period, but it is not being destroyed. Possibly it is growing less ecclesiastical, but certainly it is growing more practical. Just as the modern conception of education is growing unscholastic, and is emphasizing life rather than information, so the religion of the educated man is becoming less based upon theological philosophy, more based upon demonstrable truths, more determined to find expression in better social conditions and larger social sympathies. It would be a most disastrous situation if the case were otherwise. To separate the educated man from the religious man would mean infinite loss to the world. Our colleges may be less determined to support some peculiar view of God and theology, but they are producing men and women who are not content to live in a universe in which there is no God. If education tends to lead college students to adopt the shorter form of every creed, it is teaching them at the same time that religion is an elemental fact in human life, and that no man can be thoroughly educated who does not know the fear of the Lord."

Dr. Harper throughout these addresses emphasizes the necessity of Bible study as an aid in the cultivation of the religious life. Speaking on this theme he says: "It is promised many times in these same Scriptures that to him who approaches God in this attitude of mind the Holy Spirit, in turn, will come with blessings of mercy and comfort and peace. This promise, the saints of all ages assert, has always been fulfilled. Let it be our prayer that it may find large fulfillment in the case of every man or woman who, in earnestness and sincerity, determines to study this sacred volume in the future more carefully, more assiduously and more systematically than hitherto."

What is the Bible, by J. A. Ruth. Chicago: Open Court Publishing Co. Pp. 172. Price 75c.

The author of this book has attempted what he believes is a meritorious service in removing the grounds of what he thinks is a superstitious reverence for the Bible. His purpose is to show that it is a purely human production, with excellent moral qualities, but devoid of any particular claims to be the Word of God. If one wishes to see the arguments of those who oppose the inspiration and the divine nature of the Scriptures this book will serve the purpose of information. The author is not a flippant dealer in diatribes, and his work is the more interesting for that reason. He seems to feel that when he has shown that the Mosaic legislation did not come entirely from Moses' age, that the stories of creation and the fall are common to other literatures than the Hebrew, that many of the statements quoted from the Old Testament by the evangelists are not actual predictions, but have only a coincidental value in the life of Christ, that alleged miracles are to be found among

the devotees of other religions than Christianity, he has quite demolished the foundations of the faith. The book is interesting as a concordance of arguments against the orthodox Christian position, prepared by a man who believes in a divine order in the world, in the moral law, and in life everlasting, but who rejects the ordinary confessions on these subjects. At the same time a work of this order contributes nothing to the apparatus of the informed student of religious phenomena, and creates no difficulties which have not been resolved by reverent biblical scholarship.

HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION.

We just received a new book from the Christian Century Co., Chicago, with the above title. It is handsomely bound in cloth and neatly printed. 365 pages. Price \$1. Chas. A. Young, managing editor of the Christian Century, has written Historical Introductions in a clear, interesting style. The documents are not human creeds, for the reason they are not accepted as of binding authority by any organization of Christians. But in them the writers give a reason for the hope that is in them of the union of Christians. It is worth while for Disciples to study the writings of such giants as Barton W. Stone, Thomas and Alex. Campbell, Walter Scott, Isaac Errett and J. H. Garrison. But if we do not have the time to read the many good things they have written, we should surely economize so as to have time to read these—their strongest papers. It is wise for all our preachers especially to study the "Last Will and Testament," "Declaration and Address," "Sermon on Law," "Our Position" and "The World's Need of Our Plea." The Christian Century Co. has given us in attractive and permanent form these words of wisdom. A study of the contents of this book will "hasten the day when all of God's people are one."

"The Early Relation and Separation of Baptists and Disciples" is the title of a new book by Errett Gates, associate in Church History, University of Chicago. It contains 124 large pages and is in neat cloth binding. Christian Century Co., Chicago. Price \$1. The story of this "separation" is related in a scientific and historic spirit and will doubtless lead to a better understanding between these Christians. Bro. Gates tries to state the facts without prejudice in favor of either religious body. It is interesting to note the mistakes and blunders of people who lived and struggled to know and follow the truth. The book, carefully studied, will lead the student to see the things that led to division. The reader is left to draw his own conclusions. We welcome any book that leads us to know each other better. The points of difference now are few, and the points of agreement now are many. "Baptists and Disciples" are growing rapidly, both in numbers and in grace and in the knowledge of the truth. And this growth in grace and knowledge is in the right direction. It may, by and by, lead to unity in faith and practice.

We have often heard Baptists say: "Our people and your people ought never to have parted and should now be united." Shall we now have another book telling "How Baptists and Disciples May Unite?" By the way—the Bible throws light on that question.—Iowa Christian Union.

Home and Children

THE SILENT SEARCHERS

Henry Ripley Dorr

When the darkness of night has fallen,
And the birds are fast asleep,
An army of silent searchers
From the dusky shadows creep;
And over the quiet meadows,
Or amid the waving trees,
They wander about with their tiny lamps
That flash in the evening breeze.

And this army of silent searchers,
Each with his flickering light,
Wanders about till the morning
Has driven away the night.
What treasures they may be seeking
No man on earth can know;
Perhaps 'tis the home of the fairies
Who lived in the long ago.

For an ancient legend tells us
That once, when the fairy king
Had summoned his merry minstrels
At the royal feast to sing,
The moon, high over the tree tops
With the stars, refused to shine,
And an army with tiny torches
Was called from the oak and pine.

And when, by the imps of darkness,
The fairies were chased away,
The army began its searching
At the close of a dreary day;
Through all the years that have followed
The searchers have searched the night,
Piercing the gloom of the hours
With the flash of their magic light.

Would you see the magical army?
Then come to the porch with me!
Yonder, among the hedges
And near to the maple tree,
Over the fields of clover,
And down in the river damp,
The fire-flies search till the morning,
Each with his flickering lamp.

STELLA'S DECISION

STELLA LIVINGSTONE sat at the piano, but she was not playing. She was in deep thought, her slender fingers passing over the cool ivory keys without making a sound. She was reflecting deeply and earnestly over a conversation she had overheard between their family physician and a friend of her parents. She did not hear it all, and it was only casually she heard a few sentences but she heard enough to give her food for thought.

Said Dr. Morton: "I am uneasy about Mrs. Livingstone. She is in a critical situation—more serious than she or any one else thinks."

"You surprise and alarm me, Doctor!" returned the other. "Is she so ill?"

"No; I cannot say that she is ill—now; but she is very nervous, weak and over-tired. She is threatened with a nervous break-down, and a woman of her ambition and resolution, to do her whole duty at all hazards, will go on until she cannot go another step, and then go to pieces all at once."

"I had not noticed anything wrong," said the friend; "she seems as active and cheerful as ever"—

"That is it. She is so determined to keep up, and unconscious of her danger,

that to tell her would only make matters worse."

"Can nothing be done?"

"I do not see exactly what is to be done. She needs rest and care, cheerful companionship and a freedom from responsibility. Has she any near relatives who could undertake it?"

"None that I know of. Mr. Livingstone is thoroughly engrossed in business, and does not always understand how a weak and nervous woman feels, and is apt to be impatient with what he considers her whims and foolish fancies. The children are too young, except Stella, and she is engrossed in her musical studies, and is just going to Boston for a year's study. No time or pains must be lost, especially at this important time of her education. So you see how it is. It seems that there is no one to exactly fill the place. It is sad," said the friend, and Stella heard no more.

What should she do? Just now at this critical time how could she give up her plans? She knew her parents would be opposed to it. To do Stella justice, she did not think of sacrificing her mother's health and life to her musical progress; but the thought, perhaps the doctor was mistaken, the case might not be as serious as he thought, made her hesitate; but not for long. She saw clearly that she was the only one to step in the place, that no one could be such a helper, comforter, strengthener and encourager of her mother as she could, and that even if her music were given up forever, her mother's life and health were more important than all.

"But it need not be," mused she, after she had made her decision. "I can still keep up my practice."

The next morning Stella arose early and went directly to her mother's room. She found her in tears. She did not usually see her mother in the morning until she had dressed and braced herself to meet the duties of the day.

"What is it, mother dear?" said Stella, shocked and surprised, putting her arms around her. "Are you not well this morning?"

"No worse than I usually am every morning, Stella," faltered she, with a strangled sob, trying to recover her self-possession. "But I will be better directly. I must try to get over it before I go out to breakfast."

"But you must not! Lie down until you feel better."

"But I must not, dear," persisted she. "You know how trying Mary is in the morning. She is so slow; she would never get breakfast ready if I did not go out and see to it."

"Now, mother, I will go while you are getting ready for breakfast."

"I know I am foolish and silly," said the gentle mother, already encouraged and strengthened; "but I cannot help it; I feel so tired and weak in the morning."

In the kitchen Stella found Mary striving to get the morning meal ready with poor success. She welcomed Stella's bright face and ready help, and when the mother came down she found all things ready and well served, and that nothing

had happened to jar her feelings or make her tremble, or bring the frown she so much dreaded to her husband's brow when things were not to his liking.

After her father had gone to his business and the younger children to school, and the two were at their sewing in the cheerful sitting-room, she said: "Mother, I'll tell you what I want to do, and I want you to think it over and get father's consent. I want to give up school for a while—a year perhaps—and stay at home and study housekeeping until you feel better and stronger."

"Oh, my dear child, I cannot consent to that!" exclaimed her mother. "It would be selfish in me. To have you give up your music just now while it is so important to you, for my comfort, I cannot think of it."

"But, mother, it is not giving it up it is merely postponing it. I am young enough yet—only fifteen—and I am pretty well advanced for that age; and you are not strong enough and you need me"—

"I am not always as weak and nervous and silly as I was this morning, dear. I can get along. I do not want to sacrifice you to my folly."

"Don't you want me, mother?" asked Stella, seriously.

"Of course I want you, darling," said the mother, wiping her eyes. "No one knows how I miss you when you are gone, and what a help and comfort you are to me when you are here but I would not sacrifice your best interests to my weakness and folly. When God has given you such a talent, it should be cultivated, not neglected."

"But it will not be neglected; I will keep up my practice. Come, mother, dear, promise me, and talk to papa and persuade him. I do wish this very much."

Stella had her way, and before the end of the year heard the doctor say that her loving care had been more to her mother than medicine. Besides this, she knew her music had not suffered. The delay only gave her better preparation for her Boston study.

The Infinite alone can measure the difference between one man and two men.

THE BABY'S QUERY

Evalyn S. Davis

When up before the looking-glass
My mamma holds me high,
I see a sight that puzzles me,
And almost makes me cry.

For there stands my own mamma—
I know that it is she—
And in her arms she closely holds
A little boy like me.

I look at them in wonder,
The little boy stares, too;
I try to say, "How is it that
My mamma's holding you?"

Then mamma laughs and kisses me,
And I declare it's true;
The other mamma laughs and then
She kisses her boy, too.

How many mammas have I?
Can anybody say?
And who, please is the little boy
I see 'most every day?

There is no one like my mamma
'Mong all the folks I see,
Except the lady in the glass,
With the little boy like me. —Ex.

AT THE CHURCH

BIBLE STUDY UNION NOTES

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Lesson for December 11. Nehemiah the Builder of the Wall. The Jews Re-established in Jerusalem. Scripture Section. Neh. chs. 1-6, 12:27-43.

EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introductory.

THIS story of the building of the wall by Nehemiah is as thrilling as any in the whole history of these people. It was a piece of work of great importance at the time, and still greater in its effect upon subsequent history. Through its accomplishment the people were settled and strengthened, and thus Nehemiah made a definite contribution to the preparatory work for the coming of the Messiah. The chief value of the lesson is in its revelation of how a man did a piece of work of great importance, under circumstances of extreme difficulty. It is a story full of encouragement to all who in times of peril are called upon to do work for God, and we shall best learn the lessons suggested by examining the story as it reveals the means adopted by Nehemiah. There are seven matters to consider.

Nehemiah's Interest.

The book opens with an account of Nehemiah's inquiry after the condition of affairs at Jerusalem. He was occupying a place of confidence and comfort at the court of Artaxerxes, but his heart was far away with his people, and his chief interest was with them. This is in itself a revelation of his strength. It is so easy to forget when far away, and especially when the place of distance is one of personal ease.

Nehemiah's Sorrow.

The answer to his inquiry was brief and blunt, and it revealed the sad condition of the people. The story filled him with grief. The sorrows of his people were his. The comfort of his own position was nothing to him when the beloved city was in a state of desolation. His sadness mastered him and manifested itself even in the presence of the king. This is yet a deeper note and reveals his character. No great work of deliverance has ever been carried out save as it has sprung out of a sympathetic compassion. To feel with is to act for.

Nehemiah's Prayer.

The first activity is that of prayer. The method of the prayer is remarkable. First, confession in which he identifies himself with the sins of the people, then a pleading of the promises of God, finally a definite petition that he might find favor with the king. Strong men always know their own weakness and depend upon God. The work which does not condition itself in prayer is never effective.

Nehemiah's Activity.

This prayer is heard and answered, and the door of opportunity is opened before him. The lines of his activity are now of the wisest. First, a quiet inspection which will put him in possession of the facts of the case, then a call to others to co-operate then a wise and systematic division of labor. These again are the true lines of service. A patient and quiet mastering of facts, a readiness to call in helpers and an ability to set each to work in his own right place.

Nehemiah's Fidelity.

With the commencement of work came the beginning of hostile opposition. This manifests itself in four ways: (1) Criticism. This was responded to by prayer to God. (2) Conspiracy. To this Nehemiah answered by

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

praying and setting a watch. (3) Internal disaffection. This was corrected by self-denying ordinances. Nehemiah setting a splendid example. (4) Cunning. To this he replied by continuity in his work and steady refusal to be tempted away therefrom.

Nehemiah's Victory.

At last the wall was finished. The crown of the toil was in the completion of the work. The justification of the obstinacy was in the erected wall. No praise is quite so sweet as the actual work positively done.

Nehemiah's Joy.

The story of dedication is full of the thrill of a great delight. All classes stand in the triumph, for all had co-operated in the toil, priests, princes, and people. We are not surprised to read that "they sang loud" or that the "joy of Jerusalem was heard afar off." In all this joy surely Nehemiah had the largest share, for there was not only the personal victory, but the great gladness he had given to others.

Conclusion.

No comment is equal to the story itself. Let us remember that if we would at last know the triumphant joy which was Nehemiah's, we must begin in interest and tears, and proceed by prayer and toil and fidelity.

5th PRAYER MEETING

By SILAS JONES

"YE SENT ONCE AND AGAIN UNTO MY NECESSITY."

Topic December 13-16. Gal. 6:6; Philip 4:15-19; 1 Thess. 5:12-13. (Ministerial Relief.)

"What was the secret of the grip Phillips Brooks and Henry Drummond had on men? Why, it is found in their very abandonment of selfishness, self-forgetfulness, and self-expenditure. The distinctive power of the pulpit is in its personality; not primarily what it says, important as that is, but who says it; not the clothing which a man wears, but the spirit of the man who is inside the clothes; not whether a man receives three hundred and forty dollars for every sermon he preaches, as it was computed that a certain well-known minister received—he was in somewhat delicate health and has since resigned—but whether the man and the message so correspond that the voice of God is heard sounding in the soul.

"There is no money equivalent for this kind of life. The compensation is of another sort. It is indeed. We must stop this talk about salaries—not that close-fisted stewards may grind us, and mean congregations grow meaner." "If you love and serve man you cannot by any hiding or stratagem escape the remuneration," are Emerson's wise words. But the moment we make a commodity of ourselves, and take our stand in the labor market, and put our services on the basis of bargain and sale, that moment the glory fades from the western sky, the fragrance vanishes from the heart of the rose, and we are only hirelings. And then God pity us." These words are quoted by the Literary Digest from an article in the Methodist Review. I give them here because they call attention to the spirit of the true minister. The faithful minister of Christ did not choose his calling for the sake of the money it may bring him. He does not measure his success by the amount of his salary, but by the characters he has helped to form. As the quotation from Emerson indicates, the minister's reward is certain and it is not all in the consciousness of having done his full duty. Men do not, as a rule, allow the man of God to suffer from hunger and cold. But they sometimes neglect him. And he may be careless about providing for his old age. The time comes to many a minister when he must choose between financial loss and loyalty to his Master. We who prudently look after our own interests charge him with folly. There is always a saving clause in our interpretation of the words, "If any man would come after me, let him deny himself, and take up his cross, and follow me." That is a fine sentiment for the prayer meeting but it must not interfere

with business and pleasure. The preacher ought to preach the gospel, but he ought not to forget himself. Well, it is right for the preacher to provide for himself and his own. The great majority of them do it. Very few come to their brethren for support in their declining days. But in the very nature of the case, there are some who cannot make provision for the day of weakness and inactivity. Given a body of men devoted to the proclamation of the good news of Christ, and it is inevitable that some of them should come to the close of their ministry without money. There is no reason whatever for expecting any other result. What shall be done with these moneyless men? They have lived blameless lives. They have guided many a soul to the light. They have strengthened the feeble hands and have comforted the mourner. They have stood for all the interests of the kingdom of Christ. They have earned the right to retire on a pension sufficient to keep them in comfort. The ministry is not a money-making calling; it ought not, however, to lead to the poor house and the potter's field.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

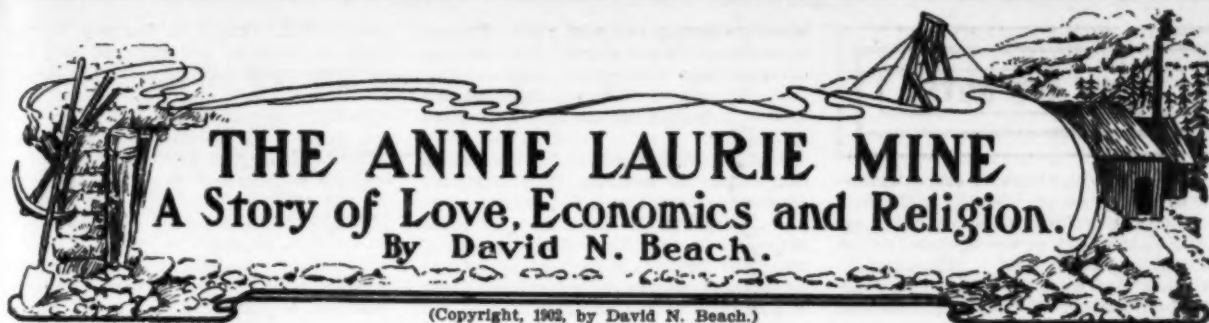
HABITS.

Topic December 11th. Rom. 8:1-15.

We have in this glorious eighth chapter of Romans a picture of the conflict between the flesh and the spirit, or rather the way of freedom from the law of sin and death, the workings of which are set forth more fully in the preceding chapter. It is indeed a mighty conflict, a warfare, not with carnal weapons, but against carnal appetites, the law in our members, warring against the law of our minds, and bringing us into captivity to the law of sin which is in our members. It was in the midst of this carnal conflict that the Great Apostle cried out, "O wretched man that I am! Who shall deliver me from the body of this death?"

And ours is the same old conflict. It is the battle for supremacy between the flesh and the spirit. All aspiring souls know what it is. We do not understand why—the wisest may not know, the strongest may not boast himself. It is a part of the discipline of manhood and womanhood. It begins in early childhood and youth. It comes upon us when all the passions are pulsing madly through our sensuous being. It sweeps the soul amid the uncertainties. It takes us unawares. It is the thorn among the roses. It is the poison in the cup. We are puzzled at it being thus. Why should tender hands be pricked? Why should little feet be bruised? Why should innocent hearts be hurt? Why should white souls be blackened? Why should aspiring spirits be hindered, bound?

He could not make man a free moral agent without setting before him good and evil and giving him the privileges of choice. Without temptation there is no such thing as the exercise of free moral agency. A temptation is something thrown in between our motives and actions—something that influences our choice. If there was nothing to influence our choice, nothing affecting our motives or activities, we would not be moral or spiritual agents. There would be no such thing as moral or spiritual issues. Conflicts grow out of issues—physical, mental, moral, spiritual. And these conflicts are mostly fought out in the wilderness of the souls of men. Thus Christ was tempted. And he overcame by recognizing that "man shall not live by bread alone"; that presumption is the folly of fools; that the only safe thing to do is to bid Satan to "get hence." In short, recognition of the supremacy of the claims of the "things that be of God" is the only way of salvation. Along with this must go the recognition of the spiritual things and of the spirit that helpeth our infirmities. O that we may know him that "the law of the spirit of life may make us free from the law of sin and death!"



CHAPTER XXI.

His Blank Wall Rises Again.

WHEN the Tartar had been caught by Mr. Bonaparte Sharp, he kept his head, save in one particular.

At five o'clock of John Hope's tumultuous day, when he came to unlock the door of his outer office, he found the afternoon's accumulation of mail lying on the floor beneath the letter slot. Each letter had its return mark printed in its upper left corner, and was clearly of a business nature, except one. This was in a plain, cheap envelope; inclosed, obviously, equally cheap letter-paper; and was apparently addressed by some awkward farmer, in a crabbed hand which was perfectly legible, but which permitted itself several angles of inclination. The letter was somewhat crumpled and soiled, and was postmarked Morristown, N. J. John threw the rest of the mail upon a table, but thrust this letter into his pocket, supposing that it was from some rural correspondent, and that he might extract some amusement from it while he dined. It resulted, however, in his not dining at all.

For, when he had sent the telegram to his mother, had boarded an uptown Elevated train, and had reached Chambers Street, he bethought him of the letter, tore it open, glanced it through, got off at the next station, took the next downtown train, alighted, sent his mother a second telegram, bought a sandwich from a stand at a street corner, and, returning to his office, ate the sandwich, and did not emerge to the outer world until nearly midnight. The second telegram, which, like the first, was in cipher, read:

"Earlier message strictly confidential until after June third. Tell nobody. Don't refer to it even in writing me."

The letter from Duncan McLeod, received in the forenoon, and which we have been permitted to read, was on elegant White Star stationery, which comported with Duncan's own, for he was punctilious in such matters. This letter was from Duncan, too, and in his usual handwriting, excepting the address. When John Hope had read it, he understood that its cheap stationery, like its rustic exterior, was a part of Thomas Bennett's art, and not to be attributed to Duncan McLeod. He also inferred that the pilot had come at once up the harbor; had promptly and properly deposited his regular steamer mail at the New York post-office, as the postmark on the White Star envelope indicated; but had left in his pocket this epistle, handed him as he went down the ship's side, and had forgotten it until reaching Morristown,—where he not improbably lived. It was hardly legible because of the haste in which it had been written. It read as follows:

"S. S. Teutonic, May 15, Later.

"Thomas Bennett, like Melchisedec, has neither beginning of days, nor end of life. No one but himself was ever to have known whence he came, or whither he went, not even his mother.

"But when the Teutonic got below the Battery, this perfect day, under the afternoon sun, the city, the East River and its bridge, Brooklyn, the North River, the Palisades, Hoboken, Jersey City, Bergen Hill, Staten Island, the shimmering green ridge of Orange Mountain, the forts, the Narrows, the sea beyond,—they simply 'carried' me. I accordingly threw caution to the winds; locked myself in my stateroom; wrote you as I did. 'Better tell the whole thing, glory over our enemy, glory in the deed ourselves, if we care to,' I said. In fact, I was so sure on this point, that, without one compunction, I sealed the letter, dropped it into the pilot's bag in the main saloon, and gave myself up to enjoying our getting out to sea. I did so even until we had passed Quarantine.

"Then, thank God! I came to myself. The pilot's bag had been taken; he himself would drop to his skiff in twenty minutes; it was too late to recover the letter; therefore this also, inclosed with this, the letter which I had planned to send, that you may see how secretive I meant to be. I see the pilot already preparing to leave the bridge. I will give this to him as he drops off.

"Tell nobody. Divulge nothing until June 3. Let Bonaparte Sharp lead then, and show his cards if he will. Even after he has done that, tell nothing, but simply vote my stock. We deal with a treacherous enemy. If profit-sharing maddened him, what will not be his sentiments toward Thomas Bennett? Besides, to look on the serious side of any glorying over him that might be proper, no judgment on such a man can equal a mysterious and inexplicable one. His forces are material, and are capable of being accurately gauged. Let him seem to himself, on the contrary, to have been challenged and worsted by forces immaterial and incapable of measurement. Nothing that we can do will so move him as that, and for his good, let us hope.

"Pilot is going. I return by the River St. Lawrence—shall give New York wide berth—don't cable or write me—will wire from St. Paul. "D. McL."

The letter—"inclosed" that John Hope might "see how secretive" Duncan McLeod had "meant to be"—was entirely typewritten, excepting the initials at the end, which were autograph; and was identical in stationery and address with the Morristown letter. It was as follows:

"S. S. Teutonic, Down the Bay, May 15.

"Kindly call at First National Bank for package of interest to you. Please use it, June 3, to utmost advantage. I am on

way to see my mother. Deemed it inexpedient to send you so little even as this, before I was almost at sea. Tell nothing to any human being. Know nothing. Don't try to communicate with me. On or about June 15, you are likely to be communicated with. "D. McL."

The gist of the foregoing was what Duncan McLeod was thinking through, during both of the sleeping acts of June 16 of the previous year, when he and John Hope were quitting the Annie Laurie Mine. His letter to his mother, written the night of June 15, a part of which has been reproduced for us, was already in the mail at the time of the sleeping acts, or he would have recalled the words—even to her, and extremely vague though they were—about Joseph's conduct toward his brethren, and Duncan's project of undertaking something of the same sort. "This kind of thing, and especially in dealing with a man like Bonaparte Sharp, would better be known to no one but to God," he said to himself, as he opened his eyes on arriving at the ranch where he and John Hope breakfasted that summer morning, so beautiful, so heartbreaking; and he has never been able to forgive himself, since, for the letter, so lightly written, on the Teutonic's stationery, the next May, when the tables were beginning to turn.

Cowardice, it need hardly be added, had no part in this secretiveness, nor in the return "by the River St. Lawrence," and his giving New York a "wide berth." Both of the latter were parts of his original plan, from which he only wavered in his ecstasy the afternoon he put to sea after Thomas Bennett had given his check to Mr. Bonaparte Sharp. His only motive, in this entire astute program, was to effect, with a certainty the more absolute, the ends to which he had dedicated his life.

John Hope was not less penetrating or foresighted than Duncan McLeod; but, although he had spent several hours in profound thought on the entire general problem, and had done so to excellent purpose, he, like Duncan, had been so "carried" by this sudden defeating of "the counsel of Ahithophel," as he characterized it to his mother, that he only got Duncan's point of view when he read the Morristown letter. This was why he dined on a sandwich, and did not leave his office again until nearly midnight. When that time arrived, he not only had the general problem well thought through, but the problem at its most perilous point, namely, anent Mr. Bonaparte Sharp; and Duncan himself could not have been more circumspect than was John in the successive steps which he thenceforth took.

(To be continued.)

"The earth is the Lord's," but a man is not like him because he tries to get it all.

NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or the general religious field. The volume awarded this week is "The Yoke," by Elizabeth Miller, to O. F. J., Rockford, Ill., who will write for it to this office. The volume offered for next week is "John McKensie, South African Missionary and Statesman."

R. S. Nichols has accepted a call to the pastorate at Youngstown, Ill.

Samuel Gregg changes his address from Corning, Iowa, to Fulton, Iowa.

Lovell B. Pickrell is preaching at Fairbury, Ill., and building up the cause.

W. H. Van Dusen changes his address from Milton, Iowa, to E. Smithfield, Pa.

F. J. Stinson has resigned at Cedar Rapids and, it is rumored, will take up a business career.

James N. Crutcher preached the union Thanksgiving sermon in the M. E. church, South, Shelby, Mo.

Married, at Herington, Kas., Nov. 24, 1904, Samuel L. Boxwell and Jennie Amcott. F. M. McHale officiated.

I. J. Cahill, pastor Central church, Dayton, O., is preaching evening sermons on "Is Marriage a Failure?" to full houses.

B. L. Wray will hold a meeting at Mt. Morris during December. D. F. Seyster of Mt. Morris will supply at Lanark during his absence.

Bro. T. F. Richardson, Newport, Ark., delivered the union Thanksgiving address, which is very highly spoken of by the secular press.

Miss Jennie Jenkinson, a graduate of the School of Pastoral Helpers in the class of 1901, has recently been employed by the church at Newark, Ohio.

H. H. Jenner of Washburn, Ill., has been holding a series of special meetings for the Endeavor of his church. Neighboring brethren made talks each evening for a week.

J. P. Davis, an efficient pastor and brilliant lecturer among us, is busy these days delivering his lectures on "Martin Luther," "The Great Reformers" and "Tongues." Address him at Crawfordsville, Ind.

Bro. George L. Snively spent Nov. 27 at Havana, Ill., and received an offering of \$93. Four additions by letter and statement. Our confession. Louis O. Lehman is the preacher.

Victor F. Johnson of Clinton, Iowa, has just closed a meeting at Fulton, Ill., where he preaches Sunday afternoons. There were ten additions, six by confession. Five of the additions were young men. The church is much encouraged.

The new Christian church at Herington, Kas., where F. M. McHale ministers, was dedicated Sunday, Nov. 20th, 1904, by W. S. Lowe, state superintendent of missions. The new building cost over \$2,300 and is free from debt excepting \$100.

The Thompson (Ill.) church begins its annual meeting Dec. 5. The pastor, C. C. Carpenter, will do the preaching and Edward McKinney will lead the singing. This church had five additions at its regular services the past six weeks, all by confession.

The church at Tampico, Ill., had ten

additions during the past year. Though struggling with some great problems the church seems destined to succeed. Our men of means would do well to assist this church in paying off the debt contracted in building.

An interesting program for the dedication of the Arrowsmith (Ill.) Christian church has been issued for Dec. 11. Bro. L. L. Carpenter is announced for three addresses on that day and the glad occasion will bring together many of the friends and helpers of that church. Chas. A. Lockhart is the minister.

Mrs. H. D. Clark, wife of the minister of the Christian church at Mt. Sterling, Ky., died some days ago after a lingering illness. She was greatly beloved by all the congregation at Mt. Sterling, where Bro. Clark has with her efficient help ministered to the church for many years. Bro. Clark has our heartfelt sympathy.

The churches of Christ in the Southern States are quite conservative in their methods and do not unduly blow their own trumpet. Still they are alive and aggressive and have during the past few weeks held very profitable district and state conventions in furtherance of gospel work, at Oxford, Ala., Savannah, Ga., and Charleston, S. C.

We have received the handsome souvenir directory of the Church of Christ in St. Thomas, Ontario, of which James Egbert is pastor. It contains an outline history of the church, portraits of the church officers and buildings, together with illustrations of the College of the Disciples and its faculty, which is closely associated with the church work in St. Thomas.

Third Christian church, Lancaster avenue and Aspen street, G. P. Rutledge, A. M., LL. D., pastor, Philadelphia, Pa. Sunday evening sermons for December: Sunday, Dec. 4th, "Man's Need of Christ;" Sunday, Dec. 11th, "Christ's Need of Man;" Sunday, Dec. 18th, "Christ in Stubborn Problems;" Sunday, Dec. 25th, "The Evolution of Christ."

Bro. J. W. Wilson, Auburn, Ind., has been spending some days in the city, on account of a serious affliction in his family. Sister Wilson will very likely remain for some weeks under surgical treatment in the Mary Thompson hospital for women and children, corner Adams and Paulina streets. Our sisters should pay a tender visit to her during her stay. Enquire for her in the room fitted up by the 2nd Baptist church.

Bowman Hostetler has closed his work at Quaker City, Ohio, and has removed temporarily to Beach City, O., where he will remain until Mrs. Hostetler's health is improved. In the meantime he will hold meetings and give his popular lecture, "Prayer, Push, Perseverance and Power," and W. C. T. U. lecture, "Those Women." His first meeting began Dec. 4th at Dundee, O., where he labored some years ago. For dates and terms write him at Beach City, O.

Prof. Radford has been released from the pastorate at Mt. Zion, near Eureka, Ill., for the winter months, but will resume preaching there in the spring. The professor was born near this church, taught his first school there, and has supplied its pulpit more or less for the whole of his life while teaching in Eureka college. It has been a labor of love to him and the brethren there hold him in an esteem that amounts to reverence. Profs. Hieronymus and Jones will supply the pulpit during the winter.

Bro. E. M. Todd, recently pastor of the West London Tabernacle, and still later

pastor of the church at Hornsey, in the north of London, has resigned and expects to come to America for his future work. Bro. Todd has been one of the mainstays of our English work for several years past, and is a young man of splendid ability and promise. Any church in need of a pastor should do well to correspond with Bro. Todd. He may be addressed at 94 Hampden road, Hornsey, N., London, England.

The Monser meeting at Savanna, which resulted in a church of forty members, was one of the most successful enterprises undertaken recently by our missionary interests in Illinois. The brethren have given liberally for regular preaching and now the state officers of the C. E. societies of the churches of Illinois have chosen Savanna as the Endeavor mission for the coming year. Thus the Savanna church is assured regular preaching by a located minister. Until a minister is found the pulpit is being supplied. Carpenter of Thompson, Jordan of Rockford and Stevenson of Dixon were there during November. Bros. Seyster, Thomas and Sealock have promised Sundays during December. During the visit of O. F. Jordan a Sunday school was organized which now has an attendance of between thirty and forty.

HAPPY CHILDHOOD.

Right Food Makes Happy Children Because They Are Healthy.

Sometimes milk does not agree with children or adults. The same thing is true of other articles of food. What agrees with one sometimes does not agree with others.

But food can be so prepared that it will agree with the weakest stomach. As an illustration, anyone, no matter how weak the stomach, can eat, relish and digest a nice hot cup of Postum coffee with a spoonful or two of Grape-Nuts poured in, and such a combination contains nourishment to carry one a number of hours, for almost every particle of it will be digested and taken up by the system and be made use of.

A lady writes from the land of the Magnolia and the mocking bird, way down in Alabama, and says: "I was led to drink Postum because coffee gave me sour stomach and made me nervous. Again Postum was recommended by two well-known physicians for my children, and I feel especially grateful for the benefit derived."

"Milk does not agree with either child, so to the eldest, aged four and one-half years, I give Postum with plenty of sweet cream. It agrees with her splendidly, regulating her bowels perfectly, although she is of a constipated habit."

"For the youngest, aged two and one-half years, I use one-half Postum and one-half skimmed milk. I have not given any medicine since the children began using Postum, and they enjoy every drop of it."

"A neighbor of mine is giving Postum to her baby lately weaned, with splendid results. The little fellow is thriving famously." Name given by Postum Co., Battle Creek, Mich.

Postum agrees perfectly with children and supplies adults with the hot, invigorating beverage in place of coffee. Literally thousands of Americans have been helped out of stomach and nervous diseases by leaving off coffee and using Postum Food Coffee. Look in pkg. for the little book, "The Road to Wellville."

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CREAM



**BAKING
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**Made from pure cream of
tartar derived from grapes.**

PRICE BAKING POWDER CO.
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EVANGELISTIC NOTES

Holmes and Price are busy at Beatrice, Neb.

B. B. Burton and Lucile Park are at Lexington, Neb.

The church at Moberly, Mo., is without a pastor at present.

Wren J. Grinstead and wife are in a meeting at York, Neb.

Fourteen were added in the Putman-Egbert meeting at David City.

Kearney, Neb.—Two confessions at the regular services, Nov. 27. Howard Johnson, minister.

Eighteen added at Galesburg, Ill., during October and November. Nelson G. Brown is the pastor.

The Salem (Neb.) meeting, W. L. Harris and brother, has 30 added to the 15th. The meeting continues.

Harold Monser began a meeting with the First Church, Lincoln, on Nov. 16, with Clark Oberlies leading the chorus.

H. D. Williams, Canton, Mo., recently received the confession of four young ladies at his appointment, Loraine, Ill.

I. N. Grisso has just closed a good meeting, with 12 or more accessions, at Urso, Ill. Bro. Williams preaches there half his time.

At Chicago Heights, Ill., Harry Tucker, minister, a young man, made the good confession on Nov. 27, making three for the month of November.

Lawrence and Edward Wright, general evangelists, were in a meeting at Hamilton, Mo., Nov. 26, with 42 added to date and a fine interest prevailing.

At Lexington, Mo., R. B. Briney, pastor, H. A. Northcutt, evangelist, and Le Roy St. John, singer, are engaged in a meeting, with sixty-three accessions to date.

Melvin Putman and Miss Egbert are at Cook. This is a new congregation. Melvin Putman goes to Grand Island from there, and may be already at the latter place.

R. L. Cunningham, Ovargo, Ill.—"One

reclaimed Nov. 27, two baptisms a week ago and nine baptized two weeks ago, making eleven baptisms and one reclaimed.

Hugh Wayt, pastor-evangelist, North Fairfield, O., closed a three weeks' meeting Nov. 30, with 28 added, 20 baptisms, 6 by statement, 2 by letter. One baptism 75 years old, one 73, four 60. Twenty-three out of 28 were heads of families.

Victor F. Johnson, Clinton, Ia., has just closed a meeting at Fulton, Ill. Ten were added, six by primary obedience, two by letter, one by statement and one from the Baptists. Eighteen added at from the Baptists.

It would be a good thing for the churches to push for three thousand additions this winter. Let every congregation in the state hold at least one evangelistic meeting and then report the results to the Century office.

Charles E. McVay, singing evangelist, assisted W. A. Morrison in a meeting at McPherson, Kas. There were two confessions at the first service. He goes to Paw Paw, Mich., to assist Bro. Keene in a meeting.

At Lake City, Iowa, C. L. Organ, pastor, there was a great day on Nov. 27. Six responded to the usual invitation—two by statement and four by confession. These make 14 in the last two weeks and 41 at regular services here since he began.

Valparaiso will go into a meeting soon, with J. E. Chase, their new pastor, in charge. Brother Chase goes from Indiana to Nebraska. This makes three new preachers that have entered the state within a month, Grinstead, Whiston and Chase. They need them and a few more.

J. P. Davis, of Crawfordsville, Ind., is available for meetings. He has held some of our best churches in the west as pastor and has held successful meetings. He was educated in Bethany and is an able and efficient pastor and evangelist. He should be kept constantly in the field.

The new (Nebraska) state evangelist, Robert F. Whiston, recently of Everett, Mass., is now in a meeting at Rising City, the first of his work. The outlook is promising. The object there is to put this church on a better working basis. There are some excellent members there, but they are very few.

Austin Hunter, Indianapolis, Ind., closed a two weeks meeting at the North Park Church yesterday with 40 additions, 25 by baptism. He was assisted during the second week by Frank C. Huston, the singing evangelist. There have been 231 additions to this church during the two and a half years that he has been there.

James C. Creel has recovered entirely from ill health of nearly five years. This year he has given three-fourths of his time to evangelistic work. Beginning Jan. 1, 1905, he will devote his whole time to holding protracted meetings. Churches wishing his services can address him at Plattsburg, Mo., his home address.

E. W. Yocum closed a meeting in Douglas county; 11 sermons and 11 additions, 3 from Newlights, 5 by confession, 1 reclaimed, 2 by statement. He preached 14 sermons at same place in October, with 36 additions. They now have an organization of 47, with prospects of many more. He began a meeting at Mill Springs, Mo., Nov. 26.

Ten more persons have confessed their faith in Jesus Christ at the mission point, Buffalo, N. Y., within the last five days, making 26 to respond altogether—among the number being 7 husbands and wives. A happier little band of Christians I never saw. Really should continue the meeting, but pressing work elsewhere forbids. B. S. Ferrall, Jefferson street, is the preacher.

B. F. Stallings, minister at Oxford, Kas., closed a meeting of two and a half weeks at that place, Nov. 30, with Bro. Geo. and David Lyon, evangelists. One of them from Presbyterians, two by letter, five by statement, one of them from Baptists and one from the M. E. church.

New Books by Notable Authors

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AMERICAN TRACT SOCIETY

Boston

150 Nassau Street, New York

Chicago

They had a good meeting. Bro. George Lyon presents the gospel "plain and strong." Bro. David Lyon is a good leader of song as well as an able minister of the Word.

W. J. Richardson of Kansas City has finished the meeting which for several weeks he has been holding for the Central Church, Lexington, Ky. The number of addition to Nov. 20 was 84, 51 of whom were by confession and baptism. The Alpha and Intermediate Endeavor Societies have completed arrangements for a reception which was given the new additions to the Central Church membership. It took place in the church parlors on Thursday night, Dec. 1, and all those who came into the church during the recent series of meetings were cordially invited.

The church at Eureka, Ill., has just closed a series of two weeks' meetings, with Levi Marshall of Hannibal, Mo., doing the preaching. Bro. Marshall's strong sermons brought out large audiences. He has extraordinary ability as a sermon illustrator and thereby makes profound things simple. There were 22 baptisms as a result. Decision Day was observed by the S. S. during the meetings, and the coming of a body of young people at a service specially arranged for them was a beautiful and impressive sight. They were immersed on Thanksgiving morning as an expression of the gratitude of the church.

"The More Excellent Way, by M. L. Blaney, Oakland, Cal. This is a well-printed booklet on Faith, Hope and Love. The cover design, drawing attention to the More Excellent Way through Faith, which works by Love and is inspired by Hope, is very attractive. The booklet is sound and scriptural. It is loyal to Christ and sets forth the divine plan of the perfected work of Christ and shows why the great work of the Christian Church is itself a better confirmation of the truth of Christianity than any modern miracles could possibly be. We recommend a careful reading of "The More Excellent Way," which will be furnished by the author at twenty-five cents per copy, postpaid.

E. A. Orr, pastor, Saybrook, Ill., Dec. 2, 1904: Last evening Perry O. Updike of Salina, Ohio, closed a nineteen days' meeting with the Christian church of this place. The results are ten additions by primary confession and the church strengthened and confirmed in the faith. Bro. Updike's strong points are an intelligent presentation of "The Way of Salvation" and a persistent insistence upon a righteous life. He strongly presents the gospel of the Kingdom, but he urged that acceptance of this gospel must be followed by the righteousness of the kingdom. He has convictions on both these phases of the way of salvation and he has the courage to preach them. For this reason Bro. Updike has a message for the church in this day of laxity and worldliness. His influence is wholesome.

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 314, Notre Dame, Ind.

COTNER (NEB.) MINISTERIAL ASSOCIATION.

G. C. Aydelott was at Guide Rock Sunday.

B. F. Lively preached at Plainview last Lord's day.

H. Lomax supplied for D. M. Sayles at Shubert on the 20th.

M. E. Miller went to Octavia to deliver a Thanksgiving address at a union meeting.

S. J. Epler reports two additions at Narka, Kas., one by letter and one by statement.

Dr. Wilmeth of Lincoln delivered an address before the association at its last meeting. His subject was Christian Science, and the address was highly appreciated by all present.

We rejoice to acknowledge the receipt of the following telegram as we make up our forms:

Hoopeston, Ill., Dec. 4th, 1904.

Christian Century, Chicago:

Seventy-two added here in fourteen nights. Was to have closed to-night, but must continue. The Kendalls,

Assisting L. I. Mercer, Pastor.

FROM JAMAICA.

C. A. Young.

Dear Brother: Yesterday a letter from J. E. Randall brought the word that our dear sister, Miss Constantia Maddix, died in Jamaica Nov. 12th. She was a sister-in-law of J. O. Beardslee, and the last one of the original seven with whom he organized the Church of Christ in Kingston. Although 79 years old, Sister Maddix faithfully attended services and was touchingly devoted to the church to the end of her pilgrimage. She had visited in the homes of board members in Indianapolis, Ind., in the early days of the C. W. B. M., and was specially interested in that work.

MRS. NEIL MAC LEOD.

Kent, O., Nov. 24, 1904.

Keokuk, Ia., Nov. 29, 1904.

Our great meeting of three weeks came to a close last night. Including those yet to be baptized our additions number 110, as follows: 83 confessions, 12 by statement, 11 reclaimed, and 4 by letter. It has truly been a wonderful meeting and has done the church much good. Of those who were baptized six were from the old "Christian Connection" people, three Episcopalians, two United Presbyterians, three Methodists, five Lutherans, and two from Catholic families. Many people came to learn more of this strange doctrine, many asked for tracts, Bible references, and all sorts of information. One woman said: "I never knew before that such things were in the Bible," and came to be shown how to study the Bible, that she might find out if the things preached would stand the test. She is earnestly inquiring the way and will come to the light, as will her husband also. We had the assistance of Guy B. Williamson and wife, who took charge of the music in their own efficient way. You need not feel any anxiety about your music if you have these two to help you. They know what they are about and make the music a worshipful part of the service. We feel that we are on the threshold of greater things. There were four confessions the last service—seven additions the last day. May the Lord help us to take proper care of these babes in Christ.

J. W. KILBORN.

ARE YOU SICK?

If so, where?

Headache?

Dry, hacking cough?

Foul tongue?

Loss of appetite?

Lack of energy?

Pain in stomach?

Bowels?

General weakness?

These are but a few of the signs of indigestion.

Some others are: Wind in the stomach or bowels, constipation or diarrhea, pale complexion, spots before the eyes, dizziness, loss of flesh, irritability, sleeplessness, nervousness.

All these symptoms will plague and torment you and will never permanently leave you, once you suffer from them; only are sure, in time, to get worse, if not treated by the best-known scientific method of cure—Stuart's Dyspepsia Tablets.

These curative tablets are composed of ingredients which modern knowledge of the true inward processes of digestion approve of, as forming the best, safest, surest and most scientific combination of medicinal drugs that can be used to relieve all the conditions of ill-health brought on by this much-dreaded disorder.

A disease so "protean" or changeable in its manifestations, assuming so many forms, characterized by so many different symptoms that, more times than not, it is mistaken for some other disease altogether, and the poor patient may die, or at best allow the seeds of permanent chronic sickness to germinate and take root in his system.

So it is a real danger we ask you to avoid, when we say: In case of doubt, take Stuart's Dyspepsia Tablets.

Even if disordered digestion is not the real cause of your sickness (which, probably, though, it is), yet your digestion is nearly certain to be out of order, and if allowed to remain so will seriously complicate your sickness for you.

Stuart's Dyspepsia Tablets, then, will be sure to do you good, and will not interfere with any other medicine you may be taking.

They will help to make your food make you strong, and thus, if in no other way, help you back to health by helping your system to throw off disease like a healthy duck shakes water off its back.

Shake off your sickness with Stuart's Dyspepsia Tablets.

Man's efficiency rests on God's sufficiency.

CHRISTMAS HOLIDAY EXCURSION RATES

via the Nickel Plate Road, December 24th, 25th, 26th and 31st, 1904, and January 1st and 2nd, 1905, good returning January 4th, 1905, at a fare and a third for the round trip, between Chicago and Buffalo. Three through express trains daily to Ft. Wayne, Findlay, Cleveland, Erie, Buffalo, New York, Boston and all eastern points.

Through Pullman sleepers and excellent dining-car service, individual Club Meals, ranging in price from 35c to \$1.00, being served in Nickel Plate dining-cars; also service a la carte. No excess fare charged on any train. Chicago depot, Van Buren and La Salle Sts. City ticket offices, 111 Adams St. and Auditorium Annex. All information given upon application to John Y. Calahan, General Agent, 113 Adams St., Room 298.

CORRESPONDENCE

Word comes from Bro. C. R. Sine, who, some months ago, took charge of the work at Charlottesville, Va., that he is steadily prospering in his work, and as so many of our preachers did over the country, he preached the union Thanksgiving sermon. The following letter will speak for him:

Charlottesville, Va., Nov. 26, 1904.

Dear Bro. Young—I have not been able as yet to do any work for the Century, or may not be in a position to do much in the near future, but when we get fully organized I want to place religious papers in the home and the Century will have a friend on the field. Our work moves off slowly, but shows progress. Our Sunday school has almost doubled. We have secured a choir director and have adopted "The Praise Hymnal," which will be placed in the pews with music edition. We have ordered 150 copies and may order more soon. Last Sunday night we had two baptisms and also one reclaimed. Our audiences were quite good morning and evening. Best since our first Sunday here. On Thursday I preached the union Thanksgiving sermon in the First M. E. church. We had a sweet service. Bro. and Sister Walker are well and doing a splendid work. Bro. Forrest and wife are in Kentucky, where they were called on account of the death of Mrs. Forrest's mother. Hoping to hear a word from the Century office and wishing you all good things, I remain, with Mrs. Sine, yours most sincerely,

C. R. Sine.

FROM THE BROOM CORN BELT.

Oscar E. Kelley, Mattoon, Ill.

The church at Paris, under the inspiring leadership of Finis Ideman, has planned great things for the future and is moving energetically toward realization.

The experience of the church at Arcola demonstrates what great things may be done by the average congregation when it makes use of its latent power. Four years ago this congregation worshiped in a plain box frame house situated at a distance from the heart of the town, dutifully attended church on Sundays, unless something prevented, paid the pastor an exceedingly modest salary and exhibited but few signs of missionary zeal. But presto, change! Now in this year of our Lord this same congregation is doubled in numbers, worships in a most elegant and commodious building, located in the heart of the town, has almost doubled its faithful pastor's salary and is alive with the great missionary interests of the brotherhood. L. T. Faulkners is the man who has helped the Arcola brethren to find themselves.

Once upon a time there was a well-

An Easy Way to Make Money.

I have made \$500.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-Washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

MRS. W. B.

Connected and Graded Bible Study THE BIBLE STUDY UNION (Blakeslee) LESSONS Circulation larger and more rapidly increasing now than ever before

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THE BIBLE STUDY UNION LESSONS for 1905 will be a connected and complete life of Christ from the four Gospels. They will be published in seven grades, with three teacher's helpers, affording carefully graded Bible study adapted to all departments of the Sunday school.



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The River Jordan, near Jericho.

Specimen Illustration.

THIS Life of Christ is being made entirely new, with many improvements over any former series. The exceptionally high quality of the lessons may be inferred from the following impromptu note from a business man, for many years a Sunday-school teacher and superintendent, who had read a portion of the manuscript and wrote without thought of publication:

"These are simply great. I was immensely interested in them, and if you can keep up the pace you will make the best series of lessons in the world, sure."

For Free Specimen Lessons and Descriptive Circulars, address

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meant but misguided effort made to establish a congregation and erect a building at Neoga. In a short time after dedication the building was covered with liens and in the course of events was sold for debt. About a year and a half ago a few faithful Disciples, having recently moved into the town, got together and decided to establish a congregation and buy the building. These brethren appealed to the writer and he gladly lent a helping hand and called in Bro. Fred. Jones, who completed an organization and directed the efforts that resulted in the building coming into the possession of the Christian church to "go no more out forever." Your chronicler held a meeting in February, and Bro. Leon Dudley of Effingham, an able and consecrated young preacher, was called for one-half time. The work is on a permanent basis and is prospering.

While little space has been used by our papers to herald the fact, it is nevertheless true that the brotherhood of Illinois possesses another educational institution in Austin College, at Effingham. Bro. Delbert R. Bebout, pastor of the church at Effingham, and a graduate of Butler College, has been elected president. There is need of this college in this section of the state and if it receives the support that it deserves it will add strength and dignity to our preaching force in the southern part of the state.

Our big-hearted and eccentric H. M. Brooks has been elevated to the dignity of patron saint by the boyhood of Edgar

county. His honors were obtained in this way: On one of his regular visits to his charge at Kansas, it being Saturday, he decided to slaughter time by accompanying a ball team to the neighboring village of Ashmore. During the progress of the same, a couple of boys who had accompanied the Kansas crowd, were wrongfully arrested by the village marshal for the theft of a ball. Yielding to the tearful importunities of the luckless youths, the elder consented to defend the boys before the magistrate. He begun by demanding to be shown the village charter, and the certificates of each officer concerned and put on the finishing stroke by threatening habeas corpus and personal damages, whereupon the frightened officials turned the boys loose. As the preacher turned to leave the scene, the magistrate said, "Mr. Brooks you're a lawyer as well as a preacher." "Yes, sir," thundered the indignant preacher, "I'm always ready as occasion requires either to preach, plead law or fight."

Harry A. Davis, pastor of the church at Sullivan, is in a meeting at Lovington. This congregation is capable of doing a

CURE YOUR OWN KIDNEY

And Bladder Disease at Home at a Small Cost.
One Who Did Gladly Tells You How.

Mr. A. S. Hitchcock (The Clothier) E. Hampton, Conn., says if any suffering man or woman will send him their address he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise everyone to take advantage of this free offer for Mr. Hitchcock is positive it will result in their permanent cure.

great work and it is expected that the results of this meeting will place the church in the way of accomplishment of greater things.

The church at Tuscola is rapidly recovering from the effects of grievous troubles that a few years ago threatened the destruction of the congregation. Bro. J. T. Davis, a sanguine and energetic preacher, is in charge of the work now. Preparations are being made to complete the basement of the building.

The church at Arcola has arranged for another meeting with Charles Reigh Scoville, to begin in a few days. The brethren are enthusiastic over the outlook and your scribe will not be surprised if the results should equal those of the revival of last winter.

As to the work at Mattoon, these items will suffice. At a cost of one thousand dollars, a lot was purchased in the west part of the city and a neat frame building was erected thereon for the purpose of sheltering a large and rapidly growing Sunday school. The building was dedicated the first Lord's day in October by L. L. Carpenter, and all indebtedness was provided for.

During the ministry of the writer, additions have been numerous. In the month of October ten were received into the fellowship of the congregation. Four of these were from the Baptists, one from the Presbyterians, one from the Methodists and one from the Episcopalians, the remainder by commendation from Christian churches. We began a revival last Lord's day. Jno. W. Marshall, the southwestern evangelist, is in charge of our forces and we are planning for a great meeting.

PEACE SUNDAY.

The third Sunday of December is to be observed as Peace Day by all of the peace and arbitration societies of the world.

Can you not plan for its observance either by a public service or in connection with one of your regular meetings? Perhaps the service of some local speaker can be secured for the day, or you can, at least, carry out one of our official programs or prepare one yourselves.

Advertise the meeting by press and pulpit notices and, if possible, secure a supply of peace leaflets for free distribution. These can be obtained at cost from Mrs. H. J. Bailey World's and National W. C. T. U. Peace Superintendent, Winthrop Center, Maine. Samples free.

Further information can be furnished by Alice May Douglas.

Elwood, Ind., Nov. 19, 1904.

Dear Century: Have resigned here to take effect Jan. 1, 1905.

This is final and not to be reconsidered this time.

I have been here eight years and three months, membership has trebled, new church erected and the work has grown in every good way. Have had wide recognition here. Will always have a warm spot in my heart for Elwood.

Bro. E. R. Black, of New Castle, Ind., and I may make a mutual "swap" of pastorates. Have been preaching of late in a missionary way, for Hobbs and Orestes, points near here.

Am delighted with the Thanksgiving number of the "Century," it is a finished gem of energetic journalism.

Fraternally, L. C. HOWE.

On another page of this issue of The Christian Century will be found an advertisement of "Successful Poultry Culture for Pleasure and Profit," by Clarence Ward. This little work promises to be valuable to the amateur for whom it is especially written. With his years of experience in poultry culture Mr. Ward is well qualified to write such a book. It is arranged in chapters, printed on heavy enamel book paper and well illustrated. Mr. Ward offers to send the book on ten days' approval free of charge for examination without expense except postage. This is certainly a very liberal offer, and we hope our readers interested in this line of work will take advantage of it.

500 BIBLE STUDIES.

A new book invaluable to young Christians and Bible Students. 500 vital subjects treated by nearly a hundred different men. Simple and thoroughly Evangelical. Material sold at \$1 for \$2c. Evangelical Pub. Co., Chicago.

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purposes.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectively clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

The man whose profession does not agree with his life is like the clock which strikes eleven when it is only six; you cannot go by what you hear it strike off, but by what it says on its face.—The Westminster.

CALIFORNIA.

The Chicago & Northwestern Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates, and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. H. M., Chicago, Ill.

A RELIABLE HEART CURE

Alice A. Wetmore, box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her she will without charge direct them to the perfect cure she used.

Sunday-School Supplies

MONTHLY.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with Lesson Books or Quarterlies.

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1. **The Little Ones**, for the Little Folks, with Beautiful Colored Pictures in every number.

2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright pictures, Lessons and Entertaining Stories.

3. **The Round Table**, for Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information.

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ANNUAL.

Christian Lesson Commentary. The most complete and satisfactory commentary on the lessons for the entire year published by any people. The only commentary on the lessons for 1905 published in the Christian brotherhood.

Write us for free sample copies. Samples will be sent to you by mail

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Right to the Point—Cancer of the Nose Cured.

Hobart, Clinton Co., Ky., May 31, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.
DEAR SIRS—I am glad I can tell that the cancer on my nose is healed up sound and left but little scar. Yours truly,
 MARY FARMER.

The Dr. D. M. Bye Co., of Indianapolis, have perfected a combination of oils which act specifically on malignant growths. All forms of cancers and tumors (internal and external), also piles, fistula, skin diseases, etc., successfully treated. Don't trifle with life; write at once for free books giving particulars and indisputable evidence. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

SOME NEBRASKA NEWS.

News from the various battle fields is scarce. Here is what has come in:

Isaac Clark, our Beaver Crossing preacher, is at Pawnee, O. T. Had eleven additions in ten days. The Quakers crowded him into a debate on baptism, and that discussion was in progress when last heard from. At the close of his first speech on the debate one man came forward and made the good confession.

E. M. Johnson reports one from the M. E.'s at Geneva on the 27th. The Bible school observed rally day with an offering of over six dollars.

One confession at Rising Sun, where Evangelist Whiston is at work. Large audiences continue to hear the word.

One more confession and four by letter at First church, Lincoln, on the 27th. Bro. Monser spoke to men at the Oliver theater Lord's day afternoon under the auspices of the Y. M. C. A.

The Salem meeting closed with fifty-eight additions, and Bro. Harris is now at Grant City, Mo. A C. E. society of over fifty was formed. A Bible study class of over twenty formed for weekly study of the word.

One confession at Bradshaw to 24th. Austin and McVey.

Edgar Price of Beatrice is at Fairbury in a return meeting with Bro. Holmes. The secretary presented state work at Beatrice on the 27th and preached at Union chapel in the afternoon, supplying for Bro. Price in the evening. Beatrice needs a new church house badly. They hold their annual business meeting on Monday, Jan. 5.

J. E. Chase expects to go into a meeting at Valparaiso the first of December.

Janes and Lintt are winning laurels at North Bend. The work of both is highly commended. There were three added on the 27th. Large crowds have attended the meetings. Churches desiring the services of this talented team should address them soon.

J. W. Sapp has resigned at Brownville, to take effect January 1. He will thus have half time to give to some church within reach of that place. Bro. Sapp has done a splendid work there and at Nemaha, and is a preacher that will do any church good. He is just now in a meeting at Nemaha with D. M. Sayles doing the preaching. There have been ten added. Two by letter, one reclaimed and seven by primary obedience. The meeting continues with good hearing.

D. C. Kratz, now at Beatrice, formerly a preacher among us, is now ready to take work again.

Bro. J. B. White is preaching in a Baptist church at Rogers, seven miles west of North Bend, occasionally. This may become a regular appointment in connection with the Bend.

H. J. Young was at Stella on the 27th.

Walter S. Hayden, Jr., who has been our missionary at Chadron, is still in the hospital at Council Bluffs. His wife, now at Chadron, can be had to preach for some congregation. Sister Hayden is represented to me as a capable woman. Address her at Chadron.

Howard Johnson preached at Kearney December 27. Had two confessions. J. A. Beattie will supply there on December 4, and the secretary on December 11.

It is still germane to urge upon the churches and Bible schools and C. E. societies the apportionment. Not nearly half of the churches have observed the day as yet, and the time is slipping away. We are besieged for promises of help, and we are compelled to be at least conservative in that direction. One letter says, "If the board can not come to our relief soon, I will be compelled to leave here." In a city of 1,200 one of the strongest and most influential members in one of the denominations is a Christian and was formerly a Christian only. Another family

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Indigestion,

Sour Stomach, Heartburn, Fermentation, Water Brash.

Contains no irritant or dangerous drugs.
 "Cannot harm—can't help but help."

Sold on its merits for 60 years.

Druggists everywhere, 50c. & \$1., or by mail from
 The TARRANT CO., 44 Hudson St., New York

belongs to the same church, and we have recently had still another family move there. And we have no place in the religious life of that community. On the Burlington railroad, from Rulo to Mansfield, are twenty-five towns where we have no church of Christians only. On the same road from Omaha to Haigler, twenty-one towns. On the Union Pacific, from Omaha to Kimball, there are thirty, and on the Northwestern, from Omaha to the Wyoming line, thirty-six. On the Rock Island, from Omaha to Thompson, there are twelve. There are twenty-nine towns of 1,000 to 4,000 population where we are not represented, and fourteen of over eight hundred population. A large number of towns of five hundred population. There is yet very much land to be possessed.

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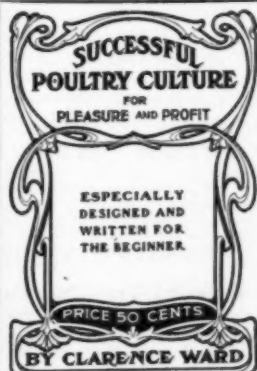
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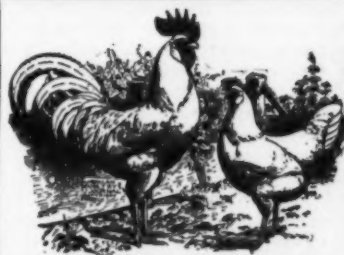
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Most "medicated" soaps are nothing but plain soap, perfumed; but Glenn's Sulphur Soap is not only a fine toilet soap, but contains enough pure sulphur—which is the best thing known for beautifying the skin—to make the complexion smooth and free from pimples.

Insist on having the genuine

Glenn's Sulphur Soap

25c. a cake at all drug stores or mailed for 30c. by The Charles N. Crittenton Co., 113 Fulton Street, New York.

THE PIONEER SUNDAY SCHOOLS OF THE COUNTY.

At the recent Sunday school convention held in Red Cloud, Neb., Mr. R. B. Fulton gave the following notices of early Sunday school history.

The following bit of history is contained on a scrap of what appeared to be part of a leaf cut out of a day book originally owned by A. M. Hardy and now in possession of his daughter, Mrs. Frank Dickerson, who resides at or near Guide Rock. This paper is yellow and timeworn with age, but the writing is distinct and legible. It reads as follows:

"The first Sunday school organized in Webster county was organized on the 21st day of May, A. D. 1871, by A. M. Hardy, on Section 17, Town 1, North, Range 9 West, under a large oak tree. Our seats were burr oak posts laid upon logs. The following persons were present: Henry Connelly, Mina Connelly, Lester Luden, Lizzie Helm, Mrs. Stratton, Frank Taylor, Vica Taylor, Lyda Hardy, Clara Hardy, Willie Hardy, J. J. Haskins, Nancy Haskins, Hiram Haskins, David Haskins, Eliza Haskins, Nettie Haskins, A. M. Hardy, Ada B. Hardy, A. M. Hardy, superintendent; J. J. Haskins, assistant; Henry Connelly, secretary.

The best of all, the Lord was with us, and we had a pleasant time under the old tree. Now we are at home in the old tent between two oaks and no Indians near. May the Lord protect, sustain and save us all."

Another early account is furnished by Mr. F. N. Richardson from his records as secretary.

Sabbath, May 19, 1872.

"The citizens of Elm Creek and vicinity met in the grove for the purpose of organizing a Sunday school. Meeting was called to order by Brother Munsell. Prayer was offered by Brother Munsell. Then proceeded to organize by electing the following officers: Superintendent, C. C. Cox; secretary, F. N. Richardson; teachers, Mrs. Ball, Mrs. Richardson and George Reed. Mr. Munsell was chosen instructor of the Bible class. A suggestion was made that school be commenced by reading in John. Suggestion carried. Singing by school, hymn, 'O welcome the day.' Next reading of first chapter of John by school, after which instruction on lesson was given by Mr. Munsell. The school was then named, The Elm Creek Sabbath School. Number of males present 18, females 12, total 30. School closed by singing hymn,

'Nearer my God to thee' and the reading of the Lord's Prayer in concert. Adjourned to meet next Sabbath at 10."

So far, Mr. Fulton, to whom a debt of gratitude is due for compiling and publishing the above. There is one serious omission in the report. The Nation is satisfied that there were other Sunday schools in the county organized after the Guide Rock and before the one on Elm Creek. There must have been one at Red Cloud, and possibly at Inavale. Will Mrs. Knight kindly answer for the latter place, and Mrs. Fannie McCune search her memory regarding Red Cloud?

A peep into pioneer days afforded by those two scraps of history is very delightful. One can easily picture the venerable, yet stalwart, form of old man Hardy, as he stalked before his tent ready to defend his family against the possible attacks of Indians, relying substantially on his own courage, and strength, yet realizing, after all, how much reliance was necessarily to be reposed on power other than himself, doing what he could to make the settlement on the south side of the river a God-fearing settlement; a typical American frontier man, in stature, courage, mettle, with something of the old puritan or covenanter spirit pulsing in his breast.

The old man lived to see the county develop into a prosperous community. He was one of the early commissioners. He saw his daughters happily married to prosperous neighbors, and he himself passed away full of years and honors among the scenes where he had braved the perils of pioneer life, but where those perils had all been overcome.

The Haskins as referred to, lived near the south bank of the river. They left the country some time before 1880. The Connells still live near Guide Rock, we believe.

The Elm Creek gathering was then as it has been ever since a cosmopolitan or Catholic association. Munsell, the leader came in 1870, was a veteran of the Mexican and Civil wars, was an adventist of some nature, but not scrupulous as to the keeping of the Seventh day. C. C. Cox was a Methodist. Geo. Reed is the uncle of the Reeds of whom Geo. Reed, who clerks for Reigle and Griffith, is one. George did not remain in this country very long, removing farther west. He served as a member of the legislature from Harlan county, along in the early '80s.

The Nation does not know precisely which church Mr. Richardson especially favors. But the fact of his taking hold of Sunday school work indicates a truth as prevalent now as then. The masses

Two Ways

Have you noticed a difficulty in breathing—short quick breath—when you are walking, going up stairs, singing, or are angry and excited? You may not think what this means, but doctors will tell you it means weak heart action.

Take Dr. Miles' New Heart Cure at once. It will strengthen and build up the weakened nerves and muscles of the heart, and make you strong and healthy.

This is one way—the right way. Neglect it a little while and you will then notice Fluttering, Palpitation, Dizziness, Fainting Spells, Pain in region of heart, side and shoulders, Stomach and Kidney troubles. This is serious.

It is the other way—the wrong way.

Dr. Miles Heart Cure

is a safe, sure remedy, and is curing Heart Disease right along, as thousands will testify.

"I had enlargement of the heart. The doctors said I could live but a short time. I took Dr. Miles' New Heart Cure, which restored me to perfect health."

A. M. BASSETT, Wellington, Ohio.

The first bottle will benefit, if not, the druggist will return your money.

of people will attend Sunday school if the Sunday schools are conducted to make them feel at home instead of repelling them.

OBITUARY.

Kramer.—Mrs. Harriet Estelle Kramer (nee Blackman) was born Nov. 25th, 1845, in Aurora, Ohio. Died in Brooklyn, N. Y., Nov. 12th, 1904. For thirty years she has been a faithful member of the Christian church. Her devotion to missionary work shows that she had caught the larger vision of Christ's gospel. For six years she has been secretary-treasurer of the New York city district C. W. B. M. work. She never shirked duty. She was also secretary of the local auxiliary of the Lenox Avenue church of New York city, of which she was a member. Their Long Island home was 16 miles from the church, and yet during most of the year she and her family traveled that distance by street car to attend the various services of the church with commendable regularity. She was of Scotch-English descent and her ancestors are named among the most noted Puritans, being a direct descendant of Cotton Mather. She leaves a husband and three children to mourn her departure. The children are Mr. Lee Kramer and Miss Lora Kramer, who are still at home, and Mrs. Levi Marshall, wife of our successful pastor at Hannibal, Mo. Her husband is the widely known architect of New York, Bro. G. W. Kramer. Over 100 of her church people came all the way to her Long Island home to pay the tribute of their respect at her funeral services. She is:

"Asleep in Jesus, blessed sleep,

From which none ever wake to weep."

M. E. Harlan.

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Room 272, 80 Dearborn St., CHICAGO.

A NOTABLE MAN IN ISRAEL GONE.

Judge A. J. Marvin of Cleveland, Ohio, has finally passed over the river and entered the country in the skies. "Bro. Marvin, who was S. L. Darsie's father-in-law, was a most prominent worker in the Franklin Circle Church. He was born June 26, 1838, became a Christian in 1852. He was especially active in the Disciples' Union, an organization in Cleveland which he helped to form and through which many mission churches were established. Bro. Marvin's funeral services were held in the Circle Church, Nov. 14th, in the presence of a large number of friends and acquaintances."

The following is a brief statement of the remarks made by the pastor, Edgar D. Jones, at the funeral:

"If I were given to eulogy and this were the time and place to pronounce it, I could have no worthier subject. But I come rather with a simple tribute spoken from a full heart. Last Saturday Mr. Marvin's associates of the Cuyahoga county bar paid a tribute to his professional ability. Hour after hour, while his body lay in the old home on Franklin avenue, many called, testifying to his nobility and genuineness as a friend and neighbor. This afternoon it is particularly my province to speak of Mr. Marvin as a Christian. For such he was, first, last and always. He was an honored soldier of the Republic, but he liked best to be known as a soldier of the Cross. To him the unseen was very real. He walked by faith. Heaven was never very far away. Mr. Marvin endured as seeing him who is invisible. To him in all verity Jesus was the Son of God. Years ago, when in the full splendor of intellectual and physical vigor, he gave himself unreservedly to the cause of Christ. His loyalty never wavered. His devotion never faltered. In the early struggle of this congregation he helped bear its burdens. He gave time, money and strength to the establishing of this church and saw it grow from a small company of believers to a great congregation occupying a substantial structure. To his pastor he was loyalty itself. To the last his interest in religious matters was unabated and he died as he had lived, believing with his whole heart on Christ and trusting in the promises of the Father. We do not think of him today as dead, but rather as one who has entered into that glorious Company of the Spirits of just men made perfect."

There is nothing gains like giving to the Lord.



MAGAZINES FOR DECEMBER.

The December number of The World To-day is exceedingly attractive in form and interesting in substance. Its illustrated comments upon recent events are full of information and suggestions. The finely illustrated article on the celebration of victories in Japan by the Japanese brings the use of color to the aid of the illustrator. James Weber Lind writes on the amusement of a great city, with illustrations. Henry Charles Payne, has an illustrated article on sculpture and the modern spirit; Dr. Burley deals with the industrial crisis in New England in an article which is certain to receive criticism; Dr. Franklin Johnson raises the question, have we a true portrait of Christ? and presents many pictures which artists have produced as representative of Christ. There are the usual departments of books and reading.

In the December Harper's Mark Twain has a handsomely illustrated article on Joan of Arc. "London Films," by William Dean Howells, gives pictures of the great metropolis in that author's well known and fascinating style. An interesting article is that which deals with Warren Hastings' own account of his impeachment. Mrs. Humphrey Ward continues her serial, "The Marriage of William Ashe," and Henry James writes on Fordham Castle. Booth Tarkington contributes a story, "The Beautiful Lady." Other materials, mostly fiction, make up an unusually full and satisfactory number.

The Century Magazine for December is an admirable holiday number which opens with a beautifully illustrated article on the flamingo, by Frank M. Chapman. Alice Hegan Rice, author of "Mrs. Wiggs of the Cabbage Patch," begins her new serial, "Sandy." Three preludes of Chopin by Sigismund Ivanovski is a finely illustrated article. "Children's Costumes in the nineteenth Century" is the title of an illustrated article by Roger Boutet de Monvel. The first chapter of Dr. Andrew D. White's reminiscences of his diplomatic life is contributed to this number, and a large amount of fiction, mostly of a Christmas character, completes the issue.

The Atlantic Monthly for December opens with an amount of advertising material which almost dwarfs the body of the magazine. It is a question, however, whether modern advertising has not reached the artistic perfection which makes these pages of even greater interest to the average reader than the substance of the publication. "Christmas: Its Unfinished Business," is an article by Samuel McChord Crothers upon the Christmas sentiment of peace and good will among men. "Our State Legislatures" are considered by Samuel P. Orth. "Emerson" is the title of an article by Henry James, Sr., and Andrew D. White contributes a paper upon Hugo Grotius in his series entitled "The Warfare of Humanity with Unreason." Several chapters of Mary Austin's novel, "Isidro," are included, and Agnes Repplier has a short novel entitled "Marianus." The address of William James at the Peace Banquet is followed by several pages of book reviews and current comments.

One whole mind is worth many a half a mind.

Send for this Calendar.

The Pittsburgh Bank for Savings, of Pittsburgh, Pa., will mail to any address on receipt of a two-cent stamp, a copy of their Art Calendar for 1905. The subject is Carl J. Blenner's famous painting, "Reverie," which is faithfully reproduced by the photo engraving three-color process in all the delicate colors and tints of the original. It is one of the most artistic productions of the Art Preservative, and undoubtedly there will be a great demand for the same. When writing request the Bank to mail you a copy of their new Banking by Mail booklet No. S-30, that is if you are seeking a safe and profitable investment, with a strong, old established bank, for your savings or surplus funds.

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In publishing "Historical Documents Advocating Christian Union," Charles A. Young has done a very real service to the students of our religious movement. The majority of readers will not hunt up these rare productions scattered as they are and hidden away in dusty and unsightly volumes, but in the very attractive little volume put out by the Christian Century Company they will be read with avidity. Of the invaluable character of the contents of this book it is scarcely necessary to speak. They are among the classics of our own religious literature and as a collection they stand easily first in historical importance. I most heartily commend the volume to all.

Allan B. Philpott.

Indianapolis, Ind., Nov. 27, 1904.

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Daus Building, 111 John St., New York City.

BOARD OF MINISTERIAL RELIEF OF THE CHURCH OF CHRIST

Indianapolis, Ind., Nov. 21, 1904.

Dear Brother Minister:

I come to you with the cause of Ministerial Relief, which is not only the cause of the old preachers, but in the maintenance of the dignity of the Christian ministry, the cause of every preacher of the gospel of Christ. That men should give their lives in unselfish service to their fellow men, is the high ideal of the true gospel ministry. And the support of this ministry by those who receive it, is no less a part of the divine program for the work of the world's redemption. "For so hath the Lord ordained that they which preach the gospel shall live of the gospel." It is my judgment that one of the needs of the church to-day is a better understanding of this divine arrangement. A plea for the old preachers who have worn themselves out in the service, is right, just, commendable and ought to be made; must be made and responded to, or reproach will fall upon us; but it is to be understood in a more general sense, a sense involving the whole ministry of the gospel: "Go preach the gospel," came from the throne of God. We talk about missions, and what is it but the support of the ministry of the word? Money for missions is money for the ministry. There is the front, the middle, and the rear of missions: the firing line, the thick of the fight, and the day after the battle, but every man a soldier. I urge upon the preachers, and insist that they urge upon their people, the just claim of the heroes on the field, the day after the battle. A true soldier will not see a comrade suffer and refuse him help.

That the early ministry in this Restoration Movement was not adequately supported is well known to us all, and fully realized by some of the Godly men, who, in honored, helpless old age, still linger with us. And these, my brother, are still gospel preachers. Not active as you and

I, but now in their patient waiting, their Christly bearing under the burden of years, and the meek spirit of resignation to unfortunate conditions, in part due to our neglect, they are still living epistles of the beauty of the Christ spirit in the disciple. And thus while they still preach and demonstrate the power of the gospel, God has ordained that they "shall live of the gospel;" they must be supported; we must support them. Our obligation to give them of our carnal things (money), lies in the fact that we have received of their spiritual things (the gospel). Not a minister, not a disciple in the brotherhood, but owes this cause willing and hearty support because of what has come to him through the self-sacrificing labors of these fathers; and not one but will do himself an injustice if he neglect so great an obligation. Individually you may never need the help of this fund, and yet this is possible. If you should not, and we pray you may not, you will please the good Father by your interest in it now. And if from any cause you should need its support, you will have a good conscience when that time comes.

Two things we ask, and, shall we ask in vain? First: We want your personal offering to this work. Whatever your church may have done, or may do, we want your name, together with the name of every preacher in the brotherhood, representing a personal offering. Let your circumstances and your conscience determine the amount. Bro. A. M. Atkinson, founder of this movement, suggested Two Dollars as the annual contribution of each preacher. Many are able to make this more; but if too much, make it less; something ought to represent you in this work. Second: Lay this matter upon the hearts of your people by an address on "Ministerial Relief and the Restoration Movement," "Our Responsibility to the 'Old Guard,'" "A Neglected Ministry," "The Day After the Battle" or some subject that will inform your people of their relation to this work and their responsibility for its support. Give them an opportunity, and I will assure you that they will willingly and liberally respond with their offerings. You can send your offering with your church's offering, but indicate the amount to be placed to your credit. We want the preachers who lead by their example to be known for their work's sake.

Third Lord's day in December is the day set apart to this work. Preach your sermon and have the church make its offering then. If, however, another time is more convenient, then another day will do. But one service of the one hundred and four in the year, ought to be given to this subject. Notwithstanding, we only have ten months between conventions this year, we want the largest offering in our history. The interest of the churches in this matter will depend on the preachers, and therefore, we come to you, we depend on you. This work is yours as much as ours, and you get as much out of it as we do. Not a member of the board receives a cent salary. His time and labor are freely given. We pay a small amount for office help only. I think we have a right to ask and to expect your help and the help of your people.

Send draft, P. O. or Express money order. Do not send personal checks. Make all money payable to Board of Ministerial Relief. Address 120 E. Market

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Mrs. Winslow's Soothing Syrup

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Yours in His name,
Board of Ministerial Relief,
By A. L. Orcutt, President.

PROF. BEATTIE GOES TO COTNER UNIVERSITY.

Noting the interest of the Century in all our college work, I drop you a line concerning Cotner University. The current year has shown a steady improvement in many ways over the years before. The attendance is increasing healthily and the suburb has enjoyed a vigorous growth, owing in part, perhaps, to the general prosperity and growth of the city, and in part to the Interurban Electric line connecting Lincoln and Omaha, which is soon to be in operation to this point.

Some substantial additions have been made to the faculty recently. Prof. J. A. Beattie moved back to Nebraska and the way has been opened by which he becomes a member of the faculty of Cotner University. He has been assigned by the board a position of vice-chancellor and professor of economics and sociology. His work for the present will be given to the much needed department of finances and field work for the university. He expects later, however, to give his time to the work of teaching in the university.

Prof. Beattie is very well and favorably known in Nebraska, having been, in addition to his work in Cotner University, president of the State Normal School of Nebraska and is very highly esteemed among the teachers of the state. His return is a matter of encouragement and gratification to us all.

Wishing you and the Century the greatest prosperity, I am, Sincerely,
W. P. Aylesworth.

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recently discovered by the Seaboard offers splendid opportunities for investment and colonization.

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CHICAGO

December 20 is the evening when Prof. Edward Amherst Ott will deliver his famous lecture "Sour Grapes" in behalf of the Garfield Boulevard Christian church, Aberdeen st. near 55th st. Admission 25 cents.

Quite a large and enthusiastic district convention of the C. W. B. M. was held on Thursday morning and afternoon in the Jackson Boulevard church. In addition to the ordinary features of the program the state president, Miss Annie Davidson, was present and made a characteristically informing speech and Dr. Macklin delivered a lecture on Chinese women in China, which was well worth hearing.

Bro. C. A. Young preached last Lord's day to a good audience at the North Side Christian church in the morning and delivered a C. W. B. M. address for the auxiliary of the Englewood church at night. Both of these churches are full of consecration and energy. The North Side Christian church has no building; its members are among the most liberal givers in Chicago. The budget for the Englewood church alone for the coming year is over five thousand dollars. Bro. Kindred has justly won the love and esteem of his congregation. It is delightful to see a Christian congregation in Chicago worshipping in such a noble and beautiful building.

Quite a vacancy has been created in the ministerial and church circles in our city by the departure of our beloved brother, F. F. Grim, to Dallas, Texas.

For several years he has been identified with the office editorship of the Christian Century and his warm heart and cultured intellect were absorbingly devoted to render the highest service possible to make the Century an increasing power in behalf of New Testament Christianity. For some time he also performed regular missionary service and carried a constant sense of his responsibility in that work. The necessity laid upon him to seek a more propitious climate was a cross which he heroically took up. His name and service will not be forgotten.

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For some weeks past the church at Harvey, Ill., a suburban town of Chicago, has been without a resident preacher. It has, however, been well served in the interim by Dr. C. A. Young of the Christian Century, and on last Lord's day T. D. Butler of the Christian Century, spent the day with them in the full round of the services, Bible school, Endeavor society and preaching, morning and evening. The church at Harvey is fully alive to the Gospel demands of their growing and thriving town, and there is a good prospect that the Lord's cause there will take rank with the strongest and most aggressive in all this region.

The Metropolitan church enjoyed splendid services on last Lord's day, with large and deeply interested audiences. The church is alive and awake to the demands for a meeting and preparations are on the way for most effective service in January. Our pastor has returned from his vacation in the Maine woods, bringing two large deer as trophies of the chase, from which the church enjoyed a most successful venison dinner. Dr. Scoville has proved himself as proficient in hunting as in winning souls for Christ.

The past week has been a missionary week at the Jackson Boulevard church. An interesting missionary prayer meeting on Wednesday night was followed on Thursday by the Union meeting of the C. W. B. M. auxiliaries of Chicago and vicinity.

The opening devotional service was conducted by Mrs. Linney. Mrs. Guy Hoover of the First church gave a very instructive map study on "Our Early Days in India." An excellent report of the National convention was made by Mrs. Howard Crutcher of Englewood, which delightfully refreshed the memories of those who were at St. Louis and inspired those who were not permitted to enjoy the addresses at first hand. Mrs. Ewers of Irving Park had charge of the devotional period in the afternoon. Dr. Macklin of China occupied most of the time of the afternoon program in giving as a vision of the real needs and condition of our heathen sisters across the seas. Such pictures of the sin and suffering and degradation of Chinese women should stir the heart of every Christian woman to more earnest service and more generous giving.

Miss Kellenberger and Mrs. Hall favored the convention with solos. About 150 women were in attendance.

On Sunday C. W. B. M. day was observed. The morning service was in charge of the auxiliary and the address was given by Bro. Darsie on the subject, "Lydia a Consecrated Woman."

In the evening Dr. Macklin gave an address on the religious condition in China, showing that their religions are a species of devil worship.

It is a privilege to see and hear one who returns to us after long years of service in the mission field and his message appeals to us with peculiar force. Our churches would be blessed by more frequent services of this nature.

On Thursday evening the C. C. C. C. E. Union held an enthusiastic rally at the Jackson Boulevard church. The devotional service was led by Bro. Ward of Evanston and the address was given by H. F. Burns on "Hobby Horse Christianity."

Irving Park captured the banner for attendance.

At the close of the services the officers for the coming year were elected and installed by the president of the City Union.

THE BIBLE SCHOOL

By CARLOS C. ROWLISON

DECEMBER 25.—THE PRINCE OF PEACE.
Isaiah 9:1-7.

Golden Text: His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Is. 9:6.

1. The Prince of Peace.—How wonderful that nations should have acknowledged Jesus as Lord for so many centuries, and yet have cherished, even in his name, the spirit of strife and bloodshed and rivalry and competition! On this annual celebration of the coming of the Prince of Peace, how we should rejoice that the desire for arbitration is so general, that missionary and philanthropic enterprises are so effective, that co-operation and unity and universal brotherhood are coming to be watchwords of the day. Let us crown Him Lord of all! Let us see that "the government is upon His shoulder."

2. "The people that walked in darkness have seen a great light."—Why are people in darkness? Usually, because their eyes are defective. The light shines constantly. The darkness is scattered by correcting the eyes. As new truth draws upon our vision, how we wonder that we did not see it before. So it is coming to be to-day. We marvel that so long men have failed to see that love and not hate, mutual service and not rivalry, friendliness of nations and not war between nations, commercial co-operation and not commercial competition, fruitfulness and not destruction, unity and not sectarian strife, the brotherhood of man and not the caste of titles or wealth—that these are the way to the highest happiness and fullest prosperity for all.

3. "Of the increase of his government and peace there shall be no end."—The time has not yet arrived when men are ready "to learn war no more." But the time will come. It is said that the Chinese look upon war as belonging to a stage of civilization through which they passed many years ago. Shall we compel China to go back to that period of development again in order to preserve her integrity? Let us hope not. Rather let the arduous and ambitious western people take counsel of their own prophets and hasten the day of "the parliament of man, the federation of the world." Let them make good their profession of faith by making it possible for the increase of Christ's government and peace to have no end.

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AN UNPRECEDENTED INCIDENT

The words of Lowell that "new occasions teach new duties" was certainly verified last week when a large delegation composed principally of Christian business men went from Chicago to Cincinnati to confer with the acting board of the American Christian Missionary Society.

The delegation consisted of ten men representing the Christian Business Men's Association of Chicago, the Chicago Christian Missionary Society and the Christian Ministers' Association of Chicago, viz.: Carl Bushnell, E. M. Bowman of the Bowman Dairy, W. C. Cook, cashier of the Western Trust and Savings Bank, W. G. Sickel of the International Merchant Marine, W. S. Sherer of Newsom & Company, E. B. Witwer, lawyer, Lloyd Darsie, pastor of the Jackson Boulevard Church, C. G. Kindred, pastor of the Englewood church, E. S. Ames, pastor of the Hyde Park church, and C. A. Young.

The occasion of the delegation's conference with the American Christian Missionary Society will be found upon another page. We regret that we cannot present a group picture of the business men who gladly sacrificed time and money for the cause of Christian missions in Chicago. The incident is not only unprecedented, but is a valuable object lesson of the deep interest our Christian business men in Chicago are taking in advancing the cause of New Testament Christianity. The earnestness and spirituality of these business men made a deep impression upon our Home Board and the entire delegation learned to sympathize with the National Society in its problems and difficulties. The conference lasted from four until seven p. m., during which time every phase of the missionary work in Chicago was carefully considered. There can be no possible occasion for any of our journals to criticize the A. C. M. S. for co-operating with the C. C. M. S. In only three of the churches in Chicago, but in none of the missions, are Christian people unidentified with us who attend the services regularly, invited to participate in the work and worship of the congregation. The three churches make a clear distinction between the church and the congregation and in no instance are the pious unimmersed invited to become members of the church, or the body of Christ, except through faith and obedience. The purpose of inviting persons of consecration and character in the community to participate in the work and worship of the congregation without receiving the hand of fellowship is that they may better understand the plea and practice of the Disciples of Christ. But none of these three churches receive any support from the American Christian Missionary Society. The chairman of the Board, S. M. Cooper, won the hearts of the entire delegation by his generous courtesies after the conference was over. Each member of the delegation returned to Chicago determined more than ever to be loyal to the highest interest of our brotherhood in pushing the cause of New Testament Christianity more vigorously in the home field and especially in our great cities.

C. A. Y.

Something is going to happen to the preacher who has a basket of new bread and gives his people nothing but cold toast.

DANVILLE, ILLINOIS.

This report has been promised the readers of the Century for quite awhile. I make it as brief as possible so as to take little space and give such facts as your readers will be glad to know.

We now have four churches in Danville. This will be a surprise to many of your readers. Danville is a growing city of nearly 30,000 people. The First Church, of which I am the minister, is the mother church, and numbers about 500 members of good, bad and indifferent. Since my coming to this work we have had about twenty additions, with many coming back into the work who had dropped out. The Second Church, of which Bro. L. P. Kopp is pastor, has a membership of about 225. This church is having a number of additions; they are growing. The Third Church is under the leadership of Bro. S. S. Jones, who has lived in Danville about ten years. This church numbers near 250 members and is having frequent additions. The Fourth Church is the last church organized, and has about 150 members. Bro. E. M. Norton has recently closed a most successful meeting with this church with over 100 additions. I think about half

this number were baptized. Bro. T. L. Stipp is engaged to preach for this church a part of the time. Lots have been secured for the Fifth Church in Oaklawn, which will soon be organized and started on its way. All four of our churches own property in which they meet. The property of the First Church is worth \$30,000 or more, and is all paid for; the Second Church property is worth probably \$12,000, and it is practically out of debt. The First and Second churches own good parsonages. The Third Church property is worth \$20,000 or more, and its indebtedness is provided for. It was dedicated last May. The Fourth Church owns good lots and has built a tabernacle which will do for a meeting place till a permanent building can be erected. Besides these churches we have one mission Sunday school which may develop into a church some day. The preachers and churches are trying to pull together and do a great work in Danville. J. H. SMART.

Nov. 11, 1904.

Men often miss their calling in life by heeding the voice that calls them out between the acts of duty.

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